

THE MISSIONARY HERALD.

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WITHOUT stopping to discuss motives or methods, we join heartily in the acclaim with which the Christian world has received the proposal of Nicholas

**The Czar's
Proposal.**

II for an international conference looking toward disarmament. The nations have groaned long and loud under the burdens which militarism has created, and yet these burdens are becoming more and more intolerable. Still, no one could see any way to effect reform. Where should a reform begin, and how should it be carried out? It is a great point gained, therefore, when the Czar of all the Russias comes before the world with a clear and vigorous statement concerning the folly and wickedness of the present system which strikes at the very root of public prosperity. So far from ensuring peace these armaments are calculated sooner or later to bring on a most destructive war. Relief can come only by international agreement, and the confessed difficulties in the way of securing such an agreement should not stand in the way of the attempt. May the Prince of Peace rule in the hearts of the sovereigns to whom this proposal in the interests of peace has been made.

A MOST suggestive article appeared in *The Congregationalist* of September 1, from the pen of Rev. J. R. Thurston, in reference to the contributions to the American Board in the past and at the present. We wish

**Gifts for
Foreign Missions.**

that the figures there presented could be carefully studied by the members of our churches. Mr. Thurston has taken three periods for comparison, and shows that for foreign missions the contributions per member have greatly fallen off, while for other benevolent objects sustained by our churches the gifts have largely increased. During the period of five years, from 1869 to 1873, inclusive, the donations to the American Board and the Woman's Boards from churches and individuals, excluding legacies, averaged annually one dollar and seven cents per member, while during the five years from 1893 to 1897, the average gifts were not quite eighty-seven cents—or a falling off of a fraction over twenty cents per member. Had the rate of giving, per member, during the last year equalled that of a generation ago, the treasury of the American Board would be \$125,000 better off than it is, and our vast and hopeful missionary work would not be hampered. Twenty-five years ago the rate of giving averaged slightly less than two cents a week per member, and with all our growing wealth we have now fallen much behind even that low rate. Is there any reason for such a decrease on the foreign missionary side? Surely a foreign missionary revival is needed in our churches. Shall we not look for one and pray hopefully for one?

THE Committee of Arrangements at Grand Rapids reports that applications for entertainment at the approaching Annual Meeting of the Board indicate a large attendance. The meeting promises to be one of unusual interest, and it is earnestly hoped that the friends of foreign missions will be there in such numbers as to give inspiration for a new forward movement. Let this approaching assembly be devoutly remembered in the prayers of Christians both in their homes and their churches. Further notice as to reaching Grand Rapids will be found on the fourth page of our cover.

The Annual Meeting.

JUST as we go to press somewhat vague reports are coming, via Honolulu, concerning a revolt by the natives of the Caroline Islands against the Spaniards. The reports are confused, and are evidently erroneous in many particulars, yet it seems probable that the only Spanish garrison in the Eastern Carolines, that at Ponape, has been driven within its intrenchments by the natives, and it is not to be supposed that it could long resist such an attack without reinforcements and unsupported by a gunboat. These Spaniards, cut off from communication with the world, did not know that Guam, in the Ladrone Islands, had been taken possession of by the United States, and they sent thither their gunboat for aid, which, of course, it did not obtain. The inference, therefore, is that Spanish rule on Ponape has been overthrown, but since no direct word has been received from the island we must await further tidings before knowing what has actually occurred. There are no American missionaries on Ponape, for the Spaniards drove them out years ago, and if they have in turn been driven into the sea we can only look upon it as a divine Nemesis upon their crime.

Revolt in the Carolines.

DR. J. D. DAVIS, of Japan, writes of a statement which has gained currency in regard to the faith of the Kumi-ai churches in reference to the divinity of Christ, which is wholly incorrect. The error first appeared in a pastoral letter of Bishop Bickersteth, in 1892, where it was stated that the Kumi-ai churches had rejected a proposed creed which affirmed the divinity of Christ. This assertion, based on Bishop Bickersteth's misapprehension, reappears in Cobbold's "Religions of Japan" and in a volume on "Yankees of the East." The facts are, as stated by Dr. Davis, that the creed which was adopted, and the only one proposed by the Kumi-ai churches at their annual conference in 1892, while brief and on many points incomplete, is yet very explicit in reference to the divinity of Christ. The following is its statement on this point: "We believe in one infinite and perfect God, who is revealed in the Bible as Father, Son, and Holy Spirit: we believe in Jesus Christ, who, being God, became man, and for the sake of saving a world of sinners endured agony, died, and rose again." It is only of late that the attention of our missionaries has been called to the misstatements as to the faith of the Kumi-ai churches which, it seems, have been widely published without their knowledge. Dr. Davis speaks of the Kumi-ai churches of Japan as standing "as a body today loyal to Christ and his truth, notwithstanding the lapses and vagaries of a very few of the leaders."

A Misstatement Corrected.

Financial. THE statement of receipts for the month of August and for the financial year of our Board is as follows :

	August, 1897.	August, 1898.
Regular donations	\$89,330.02	\$77,854.06
Donations for special objects	2,719.28	2,381.12
Legacies	28,239.74	28,130.67
Total	\$120,289.04	\$108,365.85
	12 mos. last year.	12 mos. this year.
Regular donations	\$416,591.15	\$431,489.26
Donations for special objects	54,517.06	28,596.91
Legacies	118,986.17	187,729.11
Total	\$590,094.38	\$645,815.28

Increase in regular donations for twelve months, \$14,898.11; decrease in special donations, \$27,920.15; increase in legacies, \$68,742.94; total increase in twelve months, \$55,729.90.

In addition to the above there has been received toward the debt of the Board reported last year the sum of \$25,901.98. The decrease in "special donations" has been simply a decrease in the work done through our missionaries, and does not bear upon the regular appropriations, or affect in any way the debt.

In making this statement we recall the efforts of a year, the successes on the field under the lead of consecrated missionaries, the conferences of corporate members and friends of the Board at home, both pastors and business men, the letters written and the literature distributed for the purposes of information. We have abundant occasion for thanksgiving for the many friends who love the American Board and for the blessing of God upon our work. The heaviest burden has been the constant call for the means to support the pressing work. In the effort to avoid a debt, expenses have been so reduced as to occasion real hardship in every department of the work. The loss of income from the Otis and Swett legacies, now exhausted, and the debt from last year, have added to the burden. We are pained to be obliged to report a debt which, large as it is, is not so large as for a time we feared it might be, thanks to our friends. The debt is \$40,291, or about \$5,000 less than that of last year. We thank the generous givers of the year; their prayers have been as incense, and their kind words of sympathy as a refreshing breeze. We charge the friends of the Board, and the pastors and churches, to remember that *this is the time to begin with large plans for the coming year*. Insist upon an increase, and an added gift of love and consecration to the Lord, whose is this work, and at the end of another year we shall all be rejoicing in the favor of God's presence and in a deeper piety in all our churches. Let the exhortation be continued — an offering from every church and from every member of every church. Then will come the favored time to bless Zion.

WHEN Dr. Ussher, on his way to reinforce the mission at Harpoot, Turkey, stopped at Constantinople to take his examination before the Imperial College of Medicine, in order to secure permission to practise as a physician, he found that a new regulation had gone into operation on that day for the first time — that no interpreter would be allowed, and he must take his examination either in Turkish or in French. Dr. Ussher's sole memorandum on the matter is, "With the Lord's help I took it in French, and passed."

**An Obstacle
Overcome.**

The London Daily Telegraph of June 25 contains a striking article on the value of medical missions in the Chinese Empire, showing the sad condition of the native people and how their superstitious notions but increase the sufferings arising from disease or accident, and the boon that is conferred upon the Chinese by the medical practice of missionaries. This writer affirms that the Chinese do not mean to be cruel to their sick, but they are demon-ridden, and the atrocities that are practised for the purpose of expelling disease are the result of ignorance and not heartlessness. After speaking of the relief of the sufferings which have been afforded by Christian missions, "without which there would not exist one single hospital throughout the length and breadth of China," this vigorous writer in the *Telegraph* says:—

"Far higher than the physical effects of this work I rate the moral and intellectual. The magic of western surgery is possibly doing more for China than all the preaching. You must see the actual working to realize it. An elderly man came to the hospital with a large growth on the tongue. The doctor told his assistant to prepare the electric battery. 'Now,' said he to the old fellow, 'close your eyes and put out your tongue.' The cautery was applied. 'That will do; open your eyes.' There was the excrescence on the palm of the doctor's hand. The amazement of that son of Han was a thing to see. Confucius never dreamt of anæsthetics and disinfectants, and the bigoted and pedantic literati find it a hard fight with chloroform and carbolic acid. 'Will it hurt much?' asked a poor fellow whose foot, crushed on the railway, had to come off. 'Not a great deal,' replied the doctor. 'I will give you a whiff of this stuff.' So the man inhaled a good dose of chloroform, and toward the end of the operation ether was also applied. In a few seconds he came round, and, unlike his countrymen generally, was still a little anxious about the pain. Imagine his wonderment when the surgeon said: 'Is it the foot you are asking about? Why, it's off, my dear fellow!' I fear that few of those benefited rise to the conception of the disinterested benevolence involved. Advice, medicine, and operations are without money and without price, those applicants alone excepted who come with diseases they ought not to have. The opium smoker, for instance, must pay for his fourteen days' detention and food. There may be better ways of promoting humanity and civilization; if so, one would like to see them at work. Secular-minded persons might prefer to eliminate the religious element. So be it. They can have two or three hundred millions of men, women, and children unspoiled by theological bias. It is not the fault of the Episcopal, Methodist, Baptist, Congregational, and Catholic Churches that they occupy the field alone."

It illustrates the change of sentiment which has taken place among the Gregorian Armenians that at the crowded services connected with their Good Friday and Easter celebrations at the city of Palu, they invited Mr. Ellsworth Huntington, who has recently joined the teaching force of the Euphrates College at Harpoot, to speak at two of their meetings. He did so through an interpreter, and notwithstanding the highly ritualistic services held by the priests, the plain preaching of the gospel which followed was listened to with deep attention.

**The Gospel Among
the Gregorians.**

At the Annual Meeting in July of the Synod of the Church of Christ in Japan — which is the highest governing body of the various native churches united together by the common bond of a Presbyterian form of government — a long discussion took place on the subject of coöperation between this native church and the missions associated with it in sympathy and service. The gist of the decision reached is shown by the third of a series of resolutions adopted by a large majority: "That, since the obligations of the Church of Christ in Japan to the missions are certainly very great, although, unhappily, in the matter of coöperation no agreement has been obtained, nevertheless it is wise and proper to maintain a feeling of cordial friendship between the parties, and to promote a spirit of mutual helpfulness." Dr. T. T. Alexander, from whose report in the *Japan Mail* this item is gleaned, well says: "The whole subject is a delicate and complicated one, growing out of the transitional stage through which the church, as a whole, is now passing. As long as the church was entirely supported by and largely under the control of the missions there was little difficulty. When the church shall become able to assume responsibility, financial and otherwise, there will be plain sailing again. In the meantime the situation calls for prudence and forbearance on the part both of the church and of the missions. Of this the Synod was fully aware; hence the evident anxiety of all present while discussion was going on, and the great relief when the question was at last disposed of." The report, quoted further, says of the whole conference: "The meeting of the Synod was preceded by two days of conference and prayer. Important problems, doctrinal and practical, were earnestly and thoughtfully discussed by leading men in the Church of Christ in Japan and by Mr. Kozaki of the Congregational Church. Again, one could not but be impressed with the fact that notwithstanding all difficulties and drawbacks, Christianity is already taking deep root in this country, and that the day cannot be far distant when it must be recognized by all as one of the potent factors in the making of the new Japan."

AMONG the "Notes for the Month" will be found a large list of missionaries returning to their work in the Ottoman Empire, and others who are going out for the first time. This fact shows that the outlook for missionary work in Turkey has vastly changed within two or three years. Mrs. Browne and Mrs. Gates have until now been kept from joining their husbands in Harpoot because of the disturbed state of the country. Mr. Bartlett has been delayed in the United States by reason of physical infirmities. Miss Lord, who was formerly connected with the Smyrna Station, has been reappointed, and goes, accompanied by Miss Bushnell, to the aid of Mr. Chambers at Erzroom. Miss Ellsworth and Miss Huntington are newly appointed missionaries of the Woman's Board, and are to labor in the female department of Euphrates College. It is ground for profound gratitude that the aspect of affairs is so different from what it was at the time of the "events" in the Ottoman Empire that these missionaries can now be sent out not only without anxiety as to their personal safety, but with the assured conviction that they go to help in gathering a great harvest in that land.

A PARAGRAPH in the *English Church Missionary Intelligencer* suggests some of the trials and responsibilities which are now laid upon those who have the care of supplying the needs of the mission field. This English society acts upon the principle of commissioning all applicants for appointment who are qualified for the work. They therefore had at a recent date sixty-one missionaries available, twenty-six of them men and thirty-five women, and after most careful examination a list was prepared of one hundred and eight posts now in urgent need of workers. It was in view of this discrepancy between the demand and the supply that the officers of the society say: "It has meant a pressure of responsibility upon those who have had to weigh the conflicting claims of a hundred widely different posts, and to decide, where all the demands were imperative, which were irresistible. It has meant a painful consideration of physical, mental, and spiritual qualifications, so that, perchance, where two workers were needed one might be made to serve. It has meant the sorrowful abandonment of hopes for extension—for where there are not enough recruits to fill vacancies, there can be but little prospect of advance. It will mean, when the results of these deliberations are known, sinking hearts in the mission field, where many an overburdened laborer has been buoyed up by the expectation that the reinforcement, much needed and long delayed, *must* come this year. Some, indeed, placing full confidence in the committee, will be simply, though greatly, cast down; but others, conscious only of the overwhelming spiritual destitution around them, will be sorely tempted to complain that they are neglected and forgotten. Is it yet too late for the prayers of God's faithful people to 'open the windows of heaven' and bring the needed supply?"

Will not our readers consider what must be the trials of the officers and committee of our own Board, where the situation is so much worse than in the English society? We hardly dare count up the number of posts now asking for reinforcements—there are several scores of them, while in the present condition of our treasury no appointments can be made except where the support is guaranteed from sources outside of our treasury. And what must be the thoughts of our brethren at the front? At the present time the special form of our prayer to the God of the harvest should be that he would lead Christians to provide the means for the sending of the laborers who are ready to go.

LETTERS from members of our Chinese missions are full of enthusiastic utterances respecting the value of the visit of the deputation sent to China by the Board. One from North China writes of "the five royal men and women who came, bringing us great gladness and leaving a large benediction. How they bristled with interrogation points! With what live enthusiasm and quick apprehension these brethren studied our work in the college, the theological seminary, the boys' school, and also the evangelistic work. With what interest they became acquainted with our preachers and teachers, gaining some new sense from this object lesson of what Christian education means to the work in China." Special reference is made to the inspiring words and wise counsels of Colonel

**Peplexities in
Administration.**

**The Deputation
in China.**

Hopkins and President Eaton, the brevity of whose stay was greatly regretted. Secretary Smith's stay in North China was longer, about two months, and it is reported of him that "he 'endured hardness' so well that we are quite proud of him. He has seen our work at all angles, has been much in our meetings and in our homes, and everywhere has borne himself with such grace and sweetness, while speaking both in private and in public many words of wisdom and helpfulness, that he has endeared himself greatly to us all." While the churches and missionaries in China are expressing their gratitude to the members of the deputation for their laborious and faithful services, the friends of missions at home recognize also their great indebtedness to those who went upon this errand. It is gratifying to be able to state that the cost of the journeys has been met chiefly from private sources, so that there has been only a slight charge to the treasury of the Board.

It is a notable fact that ever since the establishment of the Imperial Diet of Japan the number of Christians who have been elected as members has been quite out of proportion to the Christian population of the empire. The president of the House of Representatives of the late Diet was Mr. Kataoka, an elder of the Presbyterian church in Kochi, who has been a member of every Diet since a representative government began. Rev. Mr. Loomis, of the American Bible Society in Japan, reports that recently Mr. Kataoka called a meeting at his official residence for prayer and thanksgiving, which was attended by other Christian members of the government, with several personal and official friends. At this meeting Mr. Kataoka spoke with much feeling of the answers to his daily prayer for guidance in connection with his official duties. News has also come that a stanch Christian layman, Hon. Y. Nakamura, a well-known member of the fourth Kumi-ai Church of Kyoto, was elected a member of Parliament in August last. It is noteworthy, also, that on the committee chosen to act for the newly organized party which now controls the government, consisting of four members, the two who represent the liberal wing are both Christians, Mr. Kataoka and Mr. Ebara, the latter being connected with the Canadian Methodist school in Tokyo. Evidently men of Christian faith are honored in Japan.

THE Board of Home Missions of the Church of Christ (Presbyterian) in Japan makes a fine showing in its fourth annual report, recently published.

Contributions for the year amounted to 2,891.15 yen, of which only 434.72 yen is credited to foreigners (the yen equals fifty cents). Collections for the three previous years were 562.19, 1469.76, and 1909.97 yen, respectively. Work is sustained by the Board in six localities in Japan proper and two in Formosa. Three places have become self supporting during the year, and there have been thirty-two baptisms in the aided churches. A large number of inquirers are also reported. Forty-eight out of a possible sixty-eight churches contribute for the support of this vigorous home missionary work, and of the remaining twenty churches, nearly all are directly dependent upon the missions. We congratulate our Japanese Presbyterian brethren over their steady advance in missionary-zeal and activity.

**Christian Statesmen
in Japan.**

**Home Missions
in Japan.**

IF any one thinks that missionaries are never appreciated and applauded by the community at large let him take note of a letter quietly circulated among foreigners in Tokyo and Yokohama, Japan, and of the response made to it. The letter reads thus: "It is proposed to offer to Dr. D. MacDonald, on the occasion of his departure for Canada, a monetary testimonial, in slight recognition of his splendid services as a physician during many years in Tokyo, of the self-denying benevolence animating all his acts, and of the noble record of Christian charity which will always be associated with his name in Japan." The response came in 1,466 yen, collected and passed over to Dr. MacDonald. The list of subscribers was headed by the British and American ministers, each of whom gave fifty Japanese dollars. This testimonial, following within four months the high tribute of respect and veneration for the character and work of Rev. G. F. Verbeck, D.D., freely given by foreigners and Japanese alike, shows that missionary stock is still highly valued in many quarters.

EVERY intelligent American must recognize the gravity of some of the questions involved in the settlement to be made between Spain and the United States as the result of the war. The *Christian Register* has recently said that "all demands to give the war a religious twist should be strongly resisted. Even a plea for religious liberty ought not to be heeded when it takes the form of a demand upon our government to seize foreign possessions in order that Protestant missions may follow the flag." This is well said, though apparently there is no great need of saying it, since no one in America, save a few fanatics, would entertain the idea of seizing territory for the purpose of propagating any form of religion. But there is a point in reference to the territories which, by the fortunes of war, have come under our control, about which we have a right to make a demand. That demand is not in the interest of any form of religion, Christian or non-Christian, but it concerns a fundamental principle in our government, namely, that where the Stars and Stripes float there shall be absolute religious liberty to Jew and Christian, to Hindu and Mohammedan. This liberty, one of the greatest boons that mortal can have, is what we have a right to expect that our government shall insist upon in all treaties that are made respecting the territories which have come under our control. And we contend, moreover, that in all regions like the Caroline Islands, should Spain retain possession of them, our government should insist that the American citizens who had wrought so beneficently in those islands long before the Spanish took possession, but who were driven from them because of their religious faith, should be allowed to return, with entire liberty to prosecute their work of civilization and humanity. There is no doubt whatever as to the reception these American missionaries would receive from the islanders. There are no insurgents there whose wishes or interests might be contravened, as in Cuba and the Philippines. Let it be distinctly understood that those who, in the past, have done most for the Carolines are not asking for their annexation to the United States, but only for freedom for the inhabitants to worship God as they will.

SEGREGATION CAMPS IN INDIA.

BY REV. RICHARD WINSOR, OF SIRUR.

THE photo-engraving on the next page shows a section of one of the many segregation camps at Poona, not far from our mission station of Sirur. The attack of the terrible bubonic plague upon cities, towns, and villages in many parts of India made it necessary to put up temporary shelters, called segregation camps, that would house the hundreds and thousands who were obliged to leave their homes in order that the authorities might have opportunity to combat the dread disease. The untiring and heroic efforts put forth by medical and other officers and their assistants to combat the plague, to deliver the people, and make their habitations more fit for occupancy, are worthy of the highest praise. Medical men and experts made protracted investigations, hoping to discover among the disinfectants one that would destroy the germ or bacilli of the fell disease. They were rewarded by the discovery that, under certain conditions, perchloride of mercury, exposure to the sun's rays for four hours, and immersion in a steam-heated cylinder would meet the case.

This discovery was an inspiration to vigorous effort on assured lines, and with a will all went to the combat to save the afflicted and to overcome the scourge. Under God's blessing, splendid success attended their labors. Each city, town, or village was divided into sections and put under the supervision of one of the search parties. These parties, composed under ordinary circumstances of a commissioned officer, non-commissioned officer, and several European and native soldiers, were required to search into the condition of every person and every place in the different sections. One or more ladies, European or native, would accompany each party, so as to be able to enter the *purdada*, or apartments of the women. By such rigid search each party would know the physical condition of every person in each division, and also concerning the sanitary condition of the place. It was also known when a new case of plague had arisen during the day and whether a person was missing. All this was most essential in the efforts to combat the disease, for, strange to say, through fright or superstitious fear, the people would often bury in the ground of the very rooms in which they lived the corpses of those who had died during the period between the visits of the search parties.

When a case was discovered in any house the person affected was immediately sent to the plague hospital, and the rest of the family sent to the segregation camp. Thus five hundred at a time would often be marched into these segregation camps. But before entering them everything they owned which would not be destroyed by the operation was put through a solution of perchloride of mercury, and their persons bathed with a solution of creosote or carbolic acid. The men who entered these segregation camps were allowed to attend to their business through the day, but were obliged to return to the camps at night. During the day the belongings, usually very few, of the families were exposed to the sun, as our picture shows. This was a killing process to the plague bacilli and a boon to the people themselves, giving them



A SEGREGATION CAMP AT POONA, INDIA.

fresh air to breathe and clean surroundings, conducing to their health and comfort.

While the people were occupying the segregation camps other parties were at work digging up the earthen floors of the vacated houses, making them over. The entire hut or house was drenched with disinfectants, white-washed and made ready for the return of the occupants.

The terribleness of the plague, the great fears of the people, their superstitious notions, their dread of being found affected, together with the heroic efforts, the immense expenditure of the government, and the self-sacrificing labors of those engaged in plague relief work, would require a volume for adequate treatment.

THE BROADER BENEVOLENCE.

BY REV. FRANK W. MERRICK, WEST ROXBURY, MASS.

THE old-timed benevolence was good. It has brought millions of dollars into the Lord's treasury. Generous givers created and maintained it, but many of these givers are no more with us. Their donations have ceased. Their legacies to the various benevolent boards are quite exhausted, and the type of giver itself is passing. Theoretically the old benevolence was open to all; but practically it was left to the few. All the strength of the Christian motive was brought to bear upon the wealthy church member to keep his purse open while he lived, and to insure a legacy after his death. So far the appeal was wise and effective, but, as present conditions abundantly show, it was incomplete. Why is it that in 1897, with fifty per cent more churches and a corresponding increase in members over what we had in 1881, we are, as Congregational churches, giving \$50,000 less to foreign missions? The answer is not one but many.

Among the replies is the fact, ordinarily unrecognized, that we are reaping the inevitable result of our pernicious theory and loose method of giving. The formal and the actual theory are not the same. We ask a gift from every one. We expect it from the few. We get what we expect. We excuse the majority all too readily. In urging the claims of the unevangelized we have no system save the harmless one of a set day when "the cause" is presented to the many or few who chance to be present. We talk of "systematic benevolence," but too frequently that definite term with an indefinite meaning becomes identified with tithing and the organizing of a "tenth legion." Our benevolence should be systematic, but it should also be universal. We need the large gifts of the few who have both wealth and consecration; we must have the small gifts of the many whose wealth is insignificant but whose faith and love are measureless. "What are rich men for, except to pay the debts of mission boards?" said a gentleman to me not long since. Jocoseness and seriousness were alike evident in his manner. A prominent New England pastor spoke very apologetically in my hearing of the churches which, according to Mr. Capen's figures for 1894, gave nothing to our chief denominational mis-

sionary agencies. The excuses the apologist offered were old and weak; but the main objection to such excuses is the tacit assumption that benevolence is the privilege of the few, and not the duty and privilege of all. For more than two generations we have educated our churches falsely as to benevolence, consequently when a day especially materialistic like the present comes, and when wealth, though often found massed in few hands, is nevertheless more widely diffused than ever, and the means of its increase greatly multiplied, we have a church constituency *generally* unused to giving. The wonder is not that we do not receive more, but that we get so much.

Lest I should be accused of advocating a theory with all the vehemence characteristic of a *doctrinaire* who has not yet learned wisdom by experience, I give the results of efforts in my own parish — the South Evangelical, West Roxbury, Mass.—during the past two years in raising money for the Home Missionary Society and the American Board. According to our present schedule, the offering for the home field is taken in June; for the foreign in November. For two years these offerings have been taken on the same Sunday of the month, both days being equally pleasant. So far as I know there was no advantage of one year over the other. But the methods of gathering the gifts of the people were widely different. The first year, for both missionary societies, I pursued the old and common way of pre-announcement of time, etc., and took what the people who came were disposed to give. Last June, on the third Sunday, I received the offering for Home Missions, having previously sent to every family in the parish a copy of the following letter:

“DEAR FRIEND:—

“Next Sunday morning, June 19, our annual offering for Home Missions will be received. Feeling confident of your interest in this work which appeals so strongly to our patriotic and Christian impulses, I send you the annual statement of the service, condition, and needs of the Congregational Home Missionary Society. Doubtless you wish to help the work along. That you may have the opportunity, I enclose an envelope for your use. If unable to be at church next Sunday, kindly send the amount to me at your earliest convenience.”

The result was an increase of seventy-two per cent on the basis of the returns for the corresponding day of the preceding year. Similarly, in November last, the offering for the American Board was advanced by the pursuit of the new method. The only variation of the plan was that the members of the Women's Missionary Auxiliary carried the letter, envelopes, and literature to the homes of the parish, and combined with this errand a call in the name of the church. The returns showed that the gifts of that November Sabbath were advanced over those of the corresponding day of the preceding year 122 per cent. For the most part the gifts were small, but the number of givers was greatly increased, and the aggregate offering was highly satisfactory.

When we get ready to trust the benevolent impulses of *all* our people, and to appreciate the small gift as well as the large one, “regular donations”

will increase, general interest in missions will revive, burdens will be lifted from the hearts of our faithful workers abroad and our honored secretaries at home, and not the least of the good results will be the removal of all necessity for such frantic appeals for immediate aid as are frequently sent out.

OUR MISSION IN THE TRANSVAAL.

BY MRS. CAROLINE L. GOODENOUGH OF JOHANNESBURG.

WILL you make us a visit in the new mission field of the American Board in South Africa,—the Transvaal Republic? I call it a new field, but, in reality, it may be considered the oldest of the African fields, for when the Board sent out that band of six pioneer missionaries, in 1835, the force divided at Cape Town, and three missionaries, Messrs. Lindley, Wilson, and Venable, with their wives, took the arduous overland journey, with wagons and oxen, to the Transvaal, and the first station of the A. B. C. F. M. was founded in this country some one hundred miles west of where Pretoria now stands; and there, shortly after their arrival in their new home, the first missionary baby opened its eyes to the light—the little daughter of the Wilsons. Sorrowful days awaited that little band. Eight months after the baby's birth Mrs. Wilson died of African fever, and thus the foundation of the mission to the Transvaal was laid, as in so many other instances in mission history, with a life. But the brave, consecrated spirit which had brought the young wife so far from her native land was bright to the last. One sentence from that dying bed has been recorded, and carries its story of undaunted courage in the face of pain and death. "Tell the friends at home," she said, "that I have never regretted coming to Africa." Less than six months after Mrs. Wilson's death the station was broken up by war between the Dutch and the natives, and the missionaries, with heavy hearts, abandoned their homes and returned to join the rest of the band on the coast, leaving behind them one lonely grave as a pledge that the seemingly fruitless effort, sown in trial and tears, should yet be remembered when God's harvest time should come to this land. And harvest time *has* come. We look upon the fields and behold them indeed white for the harvest.

Twelve years have done wonders in changing the barren, empty veldt into a scene of busy life. Johannesburg is a city of 100,000. We will not spend much time in looking at the city, which, in its brick and mortar, its business and pleasure, is not so unlike other cities of modern construction. Our present mission center is in one of the suburbs. We have a plain wood and iron chapel, which you may pronounce very ugly as a building, but it has a large, well-seated and lighted room which will accommodate three hundred people, and which is in use six days out of every seven, for we believe the Lord ought to get good use out of this property. The worshipers in this chapel cannot, most of them, be called heathen, as they are largely from the Zulu servants of the town, who have come into contact with Christianity in their Natal homes; a good proportion of them have been reared on our mission stations. They have only come here to make money, and expect

to return to Natal in a few months. Many of them work in the kitchens, for in this city the menial work of the household is largely done by young native men, who are called in popular parlance "kitchen-boys." Four nights in the week an evening school for adult natives is held, so that those who are at work during the day may get, during their spare hours, the rudiments of an education. We care especially that they may learn to read the Bible in their own language.

Our Germiston station, eight miles away, is near a little town, chiefly important as being the junction of four lines of railway. Here is another wood and iron chapel, at the back of which, in two tiny rooms where they live, we shall find Pindela, our native helper, and his wife, who have charge of the chapel and its spiritual work. They are glad to see us and offer us the best hospitality they can—a lunch of tea and bread and a bottle of fresh milk, obtained at a neighbor's at the rate of twelve cents for a pint and a half, which is cheap for the Transvaal, since the rinderpest has thinned off the cows, the regular price in the town being eighteen cents for a pint and a half. The Transvaal is one of the dearest places on earth to live in. A business gentleman has made an estimate of the relative cost of living here and in America, and finds it costs three times what it does in Boston or New York.

You will be interested in Mr. and Mrs. Pindela. They have taken up this mission work from real love to Christ. They have no salary, nor any remuneration for this gospel work except being provided with two furnished rooms to live in. They do laundry work during the day for their support, and give their evenings and Sundays to carrying on the mission. Pindela has a rare quality for a native. He is a man of great humility. Perhaps this is why he is so much respected by all around, both white people and black. Many of the white people here are bitterly opposed to evangelizing the natives, and it gives us great joy that all our native helpers here are men of such sterling character that even these unsympathetic white settlers are constrained to acknowledge their worth. Pindela's face is full of joyful hope as he tells us how well the gospel work is progressing. There are seventeen young men meeting weekly with him as avowed seekers after Christ; some of them have really begun the new life. Five others have just made their public confession of Jesus Christ as Lord and Saviour. These five are the first harvesting of this chapel's work, which has been going on for about fifteen months. It by no means represents all that has been done, however. Those who are actually gathered in are perhaps the smaller part of the results. Many hear and believe and move away who are never counted on the records at all. There is an evening school for adult young men going on prosperously in the chapel on most of the week nights.

The tram stable at Johannesburg is about a block away from the chapel. Here is a large enclosure with several buildings. One has the horse cars rolled into it when they are out of use, others are the stables for the horses; but our meetings are held in the two long buildings of corrugated iron—mere shells, with neither floors, ceilings nor windows—where the native employees of the tram company are sheltered, one hundred and sixty or one hundred and seventy men together. We enter one of the buildings. The

room is close and dusky. A few dimly burning ends of candle help to make the darkness visible, and reveal the outlines of the dusky groups of humanity which fill the room, for this is the hour for supper and rest and recreation. A good many are seated around pots of porridge, some are smoking the pernicious hemp, which has much the same effect upon mind and body as opium; some are mending their clothing, or making ornaments of horsehair and beads; others are chattering together, or playing games. A few have already rolled themselves into their blankets and lain down on their mats for the night. We begin by singing a familiar chorus, which serves as the ringing of a bell to call our little group of interested listeners together. Most prefer to listen from their corners unnoticed, or else they keep on with their chattering and care for none of these things, deeming the story of Jesus Christ as beneath their notice — poor blind souls! But the gospel gets a hearing and the faces of the listening group are very solemn, and if you watch you may see a black hand steal up to the eyes to wipe an unbidden tear, as the wonderful old story of "free grace and dying love" is told once more. A quietness has come over the whole room. It is not as it was in the beginning, when we started the meetings, when our arrival was the signal for those who hated the light to go out and throw stones on the roof to disturb us. After the meeting in one shelter, we hold a similar meeting in the other, the most interested of our listeners accompanying us thither.

But you must visit the new Mayfair Mission, only three months old, but already the most interesting and promising of our Transvaal stations; at least, that is the way we look at it. It is distant two and a half miles by tramway, and close by the gates of Crown Reef, the richest of the South African gold mines. It is pleasantly located on a piece of table-land more elevated than Johannesburg, and commanding a fine view. We think of changing the mission headquarters to this site very shortly. The Crown Reef Company is very accommodating in permitting the natives to gather in their compound so that they may hear the gospel.

Here these men are, from hundreds of miles away, from the four points of the compass, from secluded spots where no white man, no Bible, no missionary have entered, from fever districts where the missionary cannot live — here they are! For what? Can there be but one answer? Not for gold, or by the will of man, but because in the foreordained counsels of God the time has at last arrived that these men are to hear the gospel of the Son of God and to face the high responsibility of the offer of salvation in his name. O Syndicates and Mine Managers, and Magnates of the Kaffir market in London! how little you know what you are doing, as your golden magnet sweeps in the labor supply from the distant corners of benighted Africa!

To some of the workers who are already living on the ground we must introduce you. One is Miss Martha J. Lindley, whose father was one of that pioneer band who were driven out from the Transvaal in 1837. Perhaps it is a joy to this veteran missionary, now with the saints in glory, to know that that work which seemed to end in hopeless failure is being carried on by his daughter. Mr. Lindley at one time ministered to the Dutch settlers in spiritual things, and President Kruger was in his youth confirmed by him in the

Dutch Reformed Church. Miss Lindley is especially pleased that in her work here at the mines she has the opportunity of giving the gospel to the Zambesians. There are many of them working in the mines, and ten of them come to the evening school and are thus more accessible to Christian influence. Miss Lindley, some eight years ago, started for Zambesi as an independent missionary, but was providentially turned back. She says now that although she could not go to the Zambesi, the Zambesi has come to her.

Miss Lindley's companion is Miss Hitchcock, sent out last year by Grace Church, Brooklyn, as a free mission worker. Providence has directed her way to us for the time being, and we are most thankful for her earnest words and gospel addresses. We have one more missionary to introduce to you — last but not least — Joel, our much-valued native helper. He greets us with a bright, happy face, through which is shining the light of the Holy Spirit, as all who know Joel can testify. We step inside his little home and greet his bride of three months, Ellen.

There are five mines within easy walking distance of our Mayfair station. From one, unfortunately, the missionaries have lately been excluded, for, sad to say, there are many white people here who begrudge the gospel to the natives; but in the others there are 4,500 heathen employed, and to these we have free access — quite a nice little parish within the radius of half a mile. Besides these the servants in the suburbs of Johannesburg, called Fordsberg, which is near us, have nothing done for them, and we want to get hold of these and invite them to our meetings. Our workers have good news to tell us of the little midweek service of the evening previous, in which fifteen of these miners, so recently in utter heathen darkness, either prayed or testified.

* Friends in America, you could not visit the Transvaal without feeling that there is no more inspiring or encouraging place for missionary effort anywhere than here. Will you not pray more fervently that God will send forth laborers into this field so ripe for the harvest?

THE CHURCH AT PAO-TING-FU, NORTH CHINA, AND AN ORDINATION.

BY REV. CHAUNCEY GOODRICH, D. D., OF TUNGCHO.

[In reporting the ordination of a native pastor at Pao-ting-fu at the time of the visit of Secretary Judson Smith, Dr. Goodrich sends the following account of the church at that city.]

In 1865 I found in Peking the Rev. William C. Burns, a man who in his early ministry had been a co-laborer with Robert McCheyne in Scotland, a man of singular consecration and zeal. On my arrival at the capital, he was engaged in translating *Pilgrim's Progress* into Mandarin-Colloquial, a work that in Chinese, as in English, will live till the last great fires.

In the winter of 1866-67 Mr. Burns visited Tang Fung, a market town sixty miles south from Pao-ting-fu, where he spent a month, going out daily into the surrounding villages to preach. Four men seemed thirsty for the

glad message he brought them, one of whom, however, after baptism fell away, became a leader of a band of robbers, and was finally beheaded. The other three are the first fruits of the Pao-ting-fu church who remained true.

Rev. Isaac Pierson and Dr. A. O. Treat began the work in Pao-ting-fu in the spring of 1873, living in the close quarters of an inn in the heart of the crowded city. The city was then a dense, impenetrable mass of heathenism and wickedness, with never so much as a crevice for the entrance of the gospel. During the hot and almost dreadful summer which followed, these two brethren labored on in the city. One day they were suddenly surprised to receive a visit from two men who requested baptism. They were, as proved afterward, the worst and the best of the quartet mentioned above. One of them, Mr. Müng, was the father of Pastor Müng in Pao-ting-fu, and of his brother just now ordained, also of the faithful Bible reader in the hospital, Mrs. Tu.

It were not easy in a few words to pursue the fortunes of this station during the following years; to tell the story of the renting and fitting up of very crowded quarters in the city, which for twenty years was a little heaven on one side of the street with a very hell of wickedness fronting it on the other side; to give the story of those who came and sickened and died, or who left broken in health and heart. Meanwhile Mr. Pierson labored on with untiring faithfulness in building up a little church, giving to it without reserve his best life blood. The fire department remembers the commanding and resourceful way in which once and again he came to their help. Had he remained long enough, he would have reconstructed that department. . . .

At length, in 1888, the eldest of the Müng brothers was ordained as an evangelist, since which time, in city and country, he has labored faithfully, often for a considerable period the only ordained man in that great field. After a long and disheartening experience of sickness and death, a beautiful spot of some three acres, a little way from the city, was finally purchased by Mr. Pierson. Here now reside Dr. W. C. Noble, Rev. G. H. Ewing, and Rev. H. T. Pitkin, and their wives: also two unmarried ladies, Miss Morrill and Miss Gould. After many years of precarious life, the station is once more well manned with strong, earnest, and mostly young laborers.

Meantime, however, the church has grown to nearly two hundred members. A large audience from the city and various outlying villages, thirty to one hundred and thirty miles distance, greeted the council which came to examine and ordain the younger brother Müng. This young man is the best product of our Christian education. He has been under Christian influence all his life, is all in all the finest scholar we ever graduated, and would easily have ranked high in any Western school. Withal he is modest and winning. While quiet in his manner, he is a most interesting, instructive, and persuasive preacher. And so the occasion of setting him apart to the sacred ministry was one of great joy to all. He bore himself through it all with singular dignity and grace. Dr. Judson Smith closed the service by giving the charge to the people, urging upon them with great earnestness and impressiveness to work heart and soul with their pastor, and to be continually active in saving men.

Then occurred a little scene not down on the program. The walls of the chapel had been decorated with banners, gifts from various groups, upon which had been stitched large gilt characters of welcome to the new pastor. At the close of the service these were presented to him in a neat little speech. He replied briefly that he felt himself unworthy of such testimonials; that, indeed, as soon as he knew of their thought he had sought to prevent its execution, but not having succeeded he would now thank them very warmly for the gift and would at once turn over these beautiful characters to the honored secretary, who has had the grace to come ten thousand miles to see us and be present on this occasion. As for the cloth, he said: "I shall often think of you with gratitude as I use it for a covering in the coming years." After this came a feast, with Pastor Miling the elder, graduates, and students for waiters. Some fifty dishes of different articles were crowded against each other on the groaning table, and the dear secretary smiled anxiously and did his best to like a few of them. In the afternoon the church's great feast was celebrated, fifteen new members were received to membership, and so closed for them a day long to be remembered.

LETTERS FROM THE MISSIONS.

Madura Mission.

AN AWAKENED PRIEST.

MR. PERKINS writes from Tirumangalam, July 27:

"We have had a very interesting case lately in connection with our work that has brought us much joy and encouragement.

"There is a man living in a village near Tirumangalam who has been touched by the power of the gospel as few Hindus are touched, or rather, it might be more proper for me to say that in my experience of twelve years in this country I have never met with a Hindu who was so mightily moved by the Spirit of God and who showed such deep and anxious concern about his sinful condition and his relation to God. It is all the more striking when it is remembered that he is the priest of his own caste and feared and revered by the higher castes. He is well versed in the Puranas and Hindu literature generally. For some months he has been exercised over the fact that his teachings

and his claims to unfold the future were utterly false. Meanwhile, the Christian catechist of an adjacent village and the pastor of Tirumangalam have been pouring into his mind the choicest of Scriptural truth. A week or so ago he had a slight attack of fever, and fearing that he might die, he sent for the pastor and said that he wanted to become a Christian. As he has two wives he was told that one must be put away and that he had better consult with the missionary.

"The Sunday thereafter, as the fever had left him, he, with several of his followers, came to our service in the Tirumangalam church. After the service was over I had a long talk with him, and in the presence of some of his own people, to whom he stood in the relation of priest, he said, 'All that I have been teaching and believing is a lie. I believe in your Lord. I want rest. I cannot sleep. My soul is weeping. Tell me, what shall I do?' The precious promises of the Bible were repeated to him,

and he seemed to be quieted a little. Afterwards he said, 'But can I be admitted to the church?' I was obliged to say that he could only be a member of the congregation and not a regular communicant until he had put away one of his wives. 'I am willing to do that. I have offered to settle property on one of them, but she will not go, and then I asked the other, but she, too, will not leave me. What am I to do?' It was a difficult matter to be obliged to say to this man, who had been allowed by his caste and his religion to have two wives, 'I am very sorry, but one of those women must be put away before you enter upon all the privileges of the church.' Again the Bible was brought in and an endeavor made to show him that though he had much to lose and suffering to endure, the sacrifice was small when compared with the reward. He granted all that was said, but at the end of a long conversation broke out with, 'Sir, I want an end. I want peace. Tell me how I can get rest to my unhappy spirit.' We could say no

more, but then and there, with the man and his people kneeling, we commended him to the Holy Spirit, who was so evidently striving with what he pathetically calls his 'weeping soul.' He returned to his village by nightfall, but not to sleep, for at twelve o'clock that night a Christian teacher who lived in a village two miles away was awakened by some of the priest's friends and asked to come to their village and try and quiet the man, who was sobbing and wailing over his condition and could not sleep. The Christian took his violin and went and sang the lyrics of our Saviour's life and finally, soothed by the music and the words, the man fell asleep.

"The Hindus of different castes, the rich and the poor, are doing all they can to get the subject out of his mind. A rich zemindar has invited him to his house and tries to have him there at such times as the pastor or missionary is likely to visit his house. This failing, the next step will be persecution, and I tremble for him."

Foochow Mission.

ADDITIONS.

MR. BEARD, of Foochow, reported in April last that fifty-three persons had been received into the churches of the Foochow station since January 1. Writing at a later date, June 16, Mr. Beard says:

"At the 'fifth moon' communion season, soon to begin, there is promise of a very large number to join the churches in this station. There will be about twelve at Geu-cio-dong, and this notwithstanding twelve have been asked to wait till the next communion, not because they did not give evidence of true conversion, but because the time which has elapsed since they became true learners is too short. At the Au-long-Die church the preacher says that at

least thirty will ask admission at this communion. There will be a smaller number at Ha Puo. At two other out-stations there will be large numbers. It is not safe to leave these churches, where there are no ordained pastors to examine and admit these large numbers, without some supervision. This is a time of great growth, and consequently a time of great danger to the church here.

"There have been three chapels dedicated in this station since the deputation was here and all were opened entirely by native funds."

SELF-SUPPORT.

Of one of the chapels which has been dedicated, Mr. Hartwell reports that the place had been secured by native Christians and the expense borne mainly by

two persons, one of whom is a "cake-shop" man. Mr. Hartwell says:—

"This church has now four places of worship opened and manned by its members. That is enterprise enough for you, I think, or for any one else. Next Sabbath I am to set off the members at Kai-nguon in the city to form a church by themselves. Among the difficulties under which this people now labor one is the expense of living, which has increased twenty per cent or more within the last year. Moreover, the government is laying a ten per cent tax on all places rented for business, five per cent of which comes from the owner of the property and five per cent from the occupant. This is a war tax, to pay off

the Japan war indemnity, I suppose, and other expenses. This troubles the people somewhat. A third trouble is the fear of the French. The families of the French engineers at the arsenal have come to live here. They are to have a French priest and to have services, and are to have a French physician. The Romanists are quite aggressive. Since the deputation was here they have made a bold effort to secure the temple back of Misses Garretson and Newton's school for a Catholic church, but they have not succeeded. I think they are effectually headed off, but they have been trying for two or three years to get hold of some place near our First Church."

South China Mission.

LARGE ADDITIONS.

MR. NELSON, of Canton, reports that there has been a great amount of sickness among the missionaries of other boards as well as among the natives, but our own mission has been remarkably exempt. Some dead animals found in the schoolroom, suggesting the presence of the bubonic plague, terrified the scholars, and it has been necessary to change the quarters. Mr. Nelson writes that on June 19 three adults joined the church. The men are heads of families, all the members of which are interested in the gospel truth.

Dr. Hager, of Hong Kong, under date of June 22, reported the dedication of a second chapel at Nan Tsun:

"We had an interesting service of three and a half hours in length, and many of the Chinese took part in the exercises. Some of these had come from Boston, Lowell, New York, and Los Angeles. On the following morning we found a placard posted up which was as vile and as insulting as it could be, but it only caused us to smile. In this placard we were abused and vilified in the

most slanderous terms, and my life even was threatened. But I am glad to say that the people as a rule do not indulge such feelings."

At a later date, July 12, Dr. Hager sent the following report for the first six months of the current year:—

"The books for the first half of the year 1898 have been closed, and I find that notwithstanding we have had considerable persecution on account of the opposition of some of the Chinese gentry and the Catholics as well, yet the six months have been by far the best of any that I have spent in China. The plague has raged in parts of our field, but notwithstanding this insidious foe, and the persecution of the Catholics and the Chinese, I have had the pleasure of baptizing one hundred and five persons, which is almost double the number received in any previous half year. Then, too, at the beginning of the year the Mission had no property, but now we have two nice commodious chapels, where the gospel is preached, all the gift of the Chinese, either in America or in China. Again, three stations have

been or will be opened in the near future. We now have sixteen places where the gospel is preached, either daily or three or four times a week. Besides this work we have had eleven schools, with about two hundred and fifty pupils, and five hundred patients who have received treatment. Surely the Lord has blessed us abundantly. In Hong Kong our congregations are literally overflowing, and soon we shall have to seek larger quarters. A little over a year ago we started with about thirty hearers, but now we often have more than one hundred listeners, while there have been baptisms at every one of the four communions held, and a number are waiting to be received in the near future.

"Chik Shui, which was opened during the latter part of last year, has been signally blessed of God. Twenty-three additions in a single half year is a record that has not been equalled by any other outstation of the Mission. It commands a good position, and already the impression made upon some of the literati is bearing fruit, and the work is widening in every direction. At Min Pin, where last year we were pelted

with dirt and stones, we had the pleasure since the opening of the chapel to consecrate nine persons in baptism, four of whom were women. At the hands of women we received a most shameful treatment, but the women were also the first to accept the gospel.

"At Wa On, 'Beautiful Rest,' where we opened a new station after the visit of the deputation, we have already received a few who had been instructed for some time in the gospel. For all these tokens of divine favor we are extremely thankful, but the Lord calls us to sow and reap in still larger measure. After many days the heroic and noble work of Bridgman, Parker, and Williams is beginning to bear fruit, not so much in the capital city of Canton, but in the surrounding country. We have only entered into their labors, our work is but theirs; but since the doors in China are now wide open, why does not the Christian church go forward to possess the land? There are many places calling for the gospel if we only had the means to send it to them. Money, winged with the prayers of faithful souls, is the need of the hour."

North China Mission.

AN ORDINATION.

SINCE the ordination service alluded to by Dr. Goodrich in the article on another page another ordination has taken place at the North Chapel, Peking, on May 23. The council called included missionaries and native laborers connected with the Methodist, Presbyterian, and the London Missions in Peking. The examination of Mr. Jên was most satisfactory. Mr. C. E. Ewing reports that Mr. Jên came from a heathen home a hundred miles from Peking. After graduating from college and theological seminary, he labored for some time in a country village, but he has found his place in Peking. "He has been grow-

ing in grace and in spirituality, and his preaching is with sound reason, simplicity, persuasiveness, and manifestly aided by the Spirit of God." At the same time the congregation over which he is to minister was recognized as the second church (Congregational) in Peking.

CHEERING ITEMS.

Mr. Ewing also reports a few items of interest connected with the outstations, and we quote from his letter:—

"At Nan Meng I learned that the number of inquirers is quite large and that there were six or eight who should soon receive baptism. Ever since the opening of the chapel there, in 1895, the field has been a promising one, and the

promise now seems even better than before. I think we may properly look for large harvest in the near future.

"At Ping Ching the same good report can be given as before. Less than a year has the helper opened the chapel there, but the hearers are so many as to tax his strength. The earnest inquirers are not a few, and there are five whom I hope to baptize on July 24, just about a year after the opening of the chapel. This may not sound like a large number, but in reality such results are seldom achieved in a single year. We pray for God's continued blessing on the work here. For this summer, one of the college students — on the whole, the one from whom we may hope most — is with Lih sien Sheng to help him in his zealous labors.

"At Shun I Hsien I learned that the

new chapel, which is in a more favorable location than the one where we used to be, has been attracting crowds of hearers on every market day. The church members, too, are much pleased, and have been coming with even more regularity than heretofore. The day that I was there the helper was especially interested in the case of a man who had come in the day before. When asked if he had come for some ordinary purpose, he replied, 'No; do you suppose I would walk ten miles for that?' 'Well, then, why have you come?' 'To learn more about Christian truth.' This man had never talked with Christians before; but he had read the Gospels, Pilgrim's Progress, Martin's Christian Evidences and other books; he believed them, and the helper thinks he is a Christian already."

West Central African Mission.

DIFFICULTIES IN MEDICAL WORK.

DR. ROSE BOWER, of Sakanjimba, writes under date of June 24:

"As to news of the medical work here, there is not much that I can write. While I have a few patients, for the most part these people have not learned to use our medicines. They think one dose should make an instantaneous cure, and when it don't they conclude that it is of no use. Some take the medicine given them and are very particular to learn how to take it; in a few days they come back and say that it did them no good. They were afraid to swallow it, so they rubbed it on the skin of the part affected — with a negative result, of course. Many come with sores, and after time and medicine have been spent on them, suddenly they do not come, and perhaps after a few weeks they return worse than ever, and say they went off to some village to visit, now they have come back for us to finish; others, after trying all their doctors and spending all

their cloth, goats, pigs, and chickens on fees to their doctors, and from six months to three years have passed and the sore has become a malignant ulcer, come back to us and want to stay. But even then many think they do us such an honor that we should find them in food and all the necessities, for the pleasure we have in treating them.

"But one of the greatest hindrances here is the fact that we ask that each one that comes for medicine bring something in payment, be it ever so small. Many of them will endure any amount of sickness rather than give anything. They say Mr. Woodside gave them the medicine free, and it is my 'meanness.' I trust that by another year or so I may have better reports to make. As it is, it is discouraging, hard work, and not much to show for it. Only this week a man came for medicine for a woman in childbirth. I told him I must see the case and know the condition. He was willing for me to go, and I went

with him. It was quite a walk to his village. I found that there was no medicine that would meet the case, but that it was a very difficult case and required instruments and patience and skill. I wanted to undertake the case but was plainly told if I had no medicine that would do it, then they did not want me and I was told to go home. I told them that white people did so, and they told me that that might do for white people but would not do for them. I assured them that the woman would die if they did not let me help her. They told me that that was their business and not mine. So of course I could only come away and leave her to her fate; she died in the night. So you see what I have to contend with to get medical work started with these people."

A NEW VILLAGE — A TEMPERANCE MOVEMENT.

MR. SANDERS wrote from Kamundongo in June last of a plan which was then in process of execution for transferring the village in which the young people lived to a new site, so that the mission compound shall be between this village and the Kamundongo villages. This will help in the discipline of the schools, and save the young people from many temptations connected with the native towns. The young men, under Dr. Wellman's leadership, have undertaken to put up houses for themselves on the new site, and at the time Mr. Sanders wrote (June 22) everyone was most busily occupied in the work of building. The movement is regarded as one of great promise, and it well illustrates the hold obtained by the mission upon the young people that they are willing thus to change their habitations and put themselves to so much labor and expense in reconstructing their homes. Another matter to which Mr. Sanders refers is a movement in the interest of temperance. He writes:—

"The beer-drinking season is with us. Funerals of important personages have been numerous. When a person is regarded as important, if he dies when corn is scarce, they keep his corpse till corn is plenty and beer can be made in large quantities, otherwise not many will come to the funeral. Almost all of our people have been going to these funerals, only some of the more advanced Christians keeping away. Though they said they kept within bounds, one of our evangelistic class got drunk, but one reproof sufficed to make him confess and stop going. We know that they get no good, and going to beer drinks is a glaring case of running into temptation. The mind is filled with evil thoughts; the heart is thrown off guard and causes the utterance of evil speech; and the temptations to brawling and licentiousness are great. Yet to give up beer entails hardship. Often the only breakfast offered to a boy by his mother is a small gourd of beer, and nothing more can be expected until anywhere from 3 to 6, P.M. Refuse your beer and you take the consequences, consequences very disagreeable to young fellows and boys, however cheerfully borne by Thomas à Kempis and Dr. Tanner. The hardships here at Kamundongo, where food seems to be scarcer than at most places about us, are such that I have never been willing to urge total abstinence from beer. But Dr. Wellman last Saturday talked with every young man who is a church member, and in the evening, after prayers, all on the place, male and female, men and boys, women and girls, staid with us to consider the subject. The result of that meeting, and one called by themselves next day, was that at their houses they will use *ocisangua* (said to be more like gruel than beer, though really neither the one nor the other); all beer drinks they will shun; they will not visit for beer; they will not take beer at funerals. They will take beer only in cases of ex-

treme hunger and then in moderation. At weddings they feel they must supply some because of the relatives and friends who attend and who will not be otherwise contented. Some of the young fellows take a more advanced stand. In view of the fact that all agree to the things enumerated — non-church members as well as church members — it is a most

encouraging and hopeful stand. The credit for putting it through is, for the most part, Dr. Wellman's."

There is great need at this station of a hospital building. Dr. Wellman cannot do his best work without such a building, though it be of the simplest character. The cost of it would not be great.

East Central African Mission.

THE CARE OF A SCHOOL.

ON the second Sabbath of May seven persons were received to membership of the church at Mt. Silinda, one of them, a Matabele girl, who had been at the station for two years and a half. Of the special labors incident to the maintenance of her school Miss Gilson writes:—

"This is by far the busiest life I have ever led. If civilization makes life more complicated, it certainly, on the other hand, relieves one of numerous cares that consume the time. It is one thing to supply a family of twelve with bread when a barrel of flour is simply ordered from the grocer's and there is a stove in which the bread can be baked, and quite another when all the baking is done in a pot, when the mgoza is obtained by the slow and patience-trying process of bartering with heathen natives, who usually bring from one to twelve quarts at a time, after which the grain must be washed, stamped in a wooden mortar, dried, heated, ground on a stone, and then, before making the bread, in order to save the wheat flour, manioc must be dug, peeled, washed, cut into small pieces, dried, and pounded. You will have an idea how we husband our flour when I tell you that I am making one hundred pounds last my European family—eleven boys and girls—ten weeks. This quantity cost nearly nine dollars. We never go hungry, but there is often some uncertainty regarding

the source of tomorrow's dinner. There are some novel experiences.

"In a boarding-school at home it would seem very strange to say at dinner, 'Well, children, will you have a second helping of meat today and none tomorrow, or shall we save a part of this?' That the children of this land are forming the habit of taking due thought for the morrow is evident from their always deciding most cheerfully and unanimously to save for the coming day. I have learned how to make a two-pound tin of canned meat serve very well for two dinners.

"Last August there was in the boarding department one European, but no native girls. Now there are eleven Europeans and seven native girls. My pupils come from the very best families among the settlers—people who are willing to make sacrifices for the education of their children. One family, where there is seldom anything used for coffee except some native grain, and much of the time neither sugar nor flour, has two very bright children here. A mother came, last October, seventy miles on horseback to bring her little boy of nine. In April she came down in an ox-cart—five days on the road—bringing her only daughter, eight years old. I never taught more earnest, enthusiastic pupils. I find this department a great aid and incentive to the natives in school work. The three most advanced girls are rendering valuable

assistance as pupil teachers. The two races are learning to live together in a Christian way.

"It was a very great joy two weeks

ago to see one of my native girls publicly confessing her faith in Christ — the first, I trust, of a large number of 'King's Daughters.'"

Western Turkey Mission.

A CONFERENCE.

DR. FARNSWORTH, of Cesarea, reports that, on account of the condition of the country, no conference of the preachers connected with that station has been held for the past six years. The ninth annual conference was held in April, 1892. In May last the conference was reorganized and a notable and encouraging meeting was held. With a single exception, all the preachers were present, numbering twenty-five, but there were ten less than six years ago. A number of papers were presented by the pastors, followed by discussions. Dr. Farnsworth says:—

"The paper presented by the Moonjosoan pastor, on the duties of a pastor, was excellent. I did not suppose that he could prepare so able a paper. The evidence that we saw both of the growth of the men in Christian character and manliness, and the evidence which their reports showed of healthy growth of the work in nearly every outstation were very gratifying. Never have we enjoyed more thoroughly a meeting of this kind, and I doubt whether we ever had one that was more helpful to us all."

THE OUTSTATIONS.

After this conference Dr. Farnsworth and Mrs. Seelye, accompanied by a native preacher, started upon an extended tour, during which they found many things to encourage them. Dr. Farnsworth speaks of Mrs. Seelye as an excellent traveling companion, "capable of enjoying native food almost like an old Turk." Of Urbug he says:—

"We met with a very cordial reception. There is nothing new to report concerning the encouraging work at this place

except the new interest among the women. The people are able to raise some ninety dollars a year for a preacher, but this is less than half the sum necessary for such a man as they ought to have. We are urging them and the people of Nev Schehir to unite in the support of a man who may serve both congregations.

"On Monday, in company with several of our friends, we visited that wonderful rock-hewn city, Grarémé. As we stood before the seats and the tables where the priests and theological students took their meals five hundred or a thousand years ago, and looked at the sacred pictures, still fresh and perfect except so far as they have been defaced by iconoclasts, we almost expected some of the old denizens to walk in and reprove us for intruding on their solitude. But times have changed. It is no longer necessary to live in the caves of the earth, and our friends spread an enjoyable picnic for us in front of one of the indestructible monuments of an age of terror."

At Nev Schehir the most encouraging feature is an opening work among the Greeks. The teacher, supported by the people, is doing as well as he can. Much time was spent in efforts to settle a quarrel among the church members. At this place the Greek community has large schools, one for three hundred girls and one for eight hundred boys, supported at an expense of some \$2,500. A large manufacturing establishment, quite new and as yet but partially furnished with looms and other machinery, where we saw a large number of girls at work on rugs, towels, etc., showed a most encouraging spirit of progress.

At Ak Serai the work was found to be

in a healthful state under the care of an able preacher. It is hoped that a church will soon be organized here. At Nigde also there is a good school, and the preacher is worthy of all commendation.

ORDOO, A SUMMER HOME.

DR. PARMELEE, of Trebizond, under date of August 12, reports some incidents connected with a tour to Ordoos and the mountains south of it:—

"In the summer our Greek congregation at Ordoos goes en masse to Chambashi, thirty-six miles away and six thousand feet above sea-level. The Armenians of Ordoos are also largely scattered, a good many going to Chambashi also. So Ordoos is largely deserted in the summer, and I remained there only long enough to make arrangements for the interior journey.

"My first visit was to the mountain village of Bey Alan. Here are some sixty houses of Greeks, built in a picturesque, wild, forest region, where the scenery is delightful, but the conditions of existence are very trying. The people live in log houses, and these they must leave in the summer in order to find pasturage for their animals, necessitating the building of two sets of houses. I found the people in their summer village, though the weather seemed little like summer. The preacher received me as a guest into the parsonage of two rooms, one of which I shared with him and his family, while other guests occupied the second room. The summer chapel is built of stone, and is the third attempt to provide a place large enough for the growing congregation. At the winter village, also, the schoolhouse has been once or twice enlarged, and plans for another enlargement are now being made. This need is explained when one considers that the Protestant adherents have increased in two years from fifty-three to ninety-five, or have nearly doubled.

"But the most interesting sign of

progress was found in the manifest spiritual life of the people. On the Sabbath there were four services. The first, at about eight, A.M., was an experience meeting for men, old and young, all of whom gave a brief review of the week, and many prayers were offered. The next service was a sermon, at which, using the Turkish language, I helped them all I could on their way. Last year eleven from this village had been received into church fellowship, and as others had expressed a desire to come to the Lord's table, after the sermon all having this desire were requested to remain. Fifteen remained, and arrangements were made for their examination and the reception of as many as were found prepared for church fellowship.

"The next service was an experience meeting of the women and girls. These meetings of the men and women had been patterned after the consecration meetings of the Christian Endeavorers, of which the preacher had learned from the *Christian Endeavor World*, though it is impossible to conduct them in the same way in such a place. The sisters were frank to confess the shortcomings of the week, and all were encouraged with prayers and exhortations to start the new week with fresh hope and zeal."

A PREACHER'S NEEDS.

"At last came the Bible lesson, which followed the International Course, and showed a careful study of God's Word, the children taking their part, exhortations and applications being added. Then, while they were all together, the opportunity was seized to urge them to increase their contributions for the coming year. The people are abundantly willing, and when it is only a question of digging foundations, or bringing stones from the quarry, or logs from the forest, the problem is easily solved. But when money is needed the problem becomes involved. They see very little money, and what little they can get is

picked away from them by the tax-collector or is frugally spent for a few of the necessities of life. But there must be money to support an educated preacher. He must have books, and having grown accustomed to a standard of civilization above that of the villagers around him, he must have many things of which they do not feel the need, and these require money. For some years the attempt was made, as a matter of economy, to carry on the work in this village, with an uneducated man. But it did not work, and we were forced to face the alternative of giving up the work or providing a suitable man for it. The present preacher, Kirios Antrea, is such a man. He is teacher of girls, as well as boys, through the week, and is holding services all day Sunday, and for all these services, and the aid of his wife in the work among the women, his salary for the year is \$132. I wish the people might raise this sum. I wish they might raise even half of it, and I went there with the intention of inducing them to do so, but I did not succeed. They did, indeed, increase their contributions by about twenty per cent, leaving, however, more than half the burden on us, while the preacher asks us to consider how he can support a family of *five* on \$132. You see how this question of self-support grinds us between the upper and the nether millstone. Happily some assistance from the Bible Lands Missions Aid Society enables us to keep this work along. It is still an unsolved problem how the preachers and teachers are to be educated at all, and not carried so far beyond the level of the people as to make self-support impossible."

CHAMBASHI AND VILLAGES.

"Monday brought me to Chambashi where I made but a brief visit. The Greeks were studying the problem of enlarging their chapel a second time, as it is becoming inconveniently small, but in view of the heavy burden that still

rests on them to finish their church at Ordoo, they had decided to defer the project. On my way to Semen I spent a few hours in the village of Yundalan, where a new work is starting up. Four families, numbering about thirty souls, have led off by building a small log schoolhouse in their summer village and providing a house for a school in their winter village, and now they ask for a teacher. When asked how much they could pay towards the support of a teacher they said five liras, \$22. This seemed a very generous sum for them to assume,—people who must grind their living out of those rough mountain summits, or gather it in by wandering in distant lands,—and I felt constrained to assume one-half the support of a teacher, in the faith that the Lord will provide for the work which, it seems clear, he has opened before us. It was pleasant to meet people in that new stage of inquiry which makes them eager to hear God's Word explained and enforced. And they had already suffered for their faith, for enemies opposing their building a schoolhouse succeeded in getting one of their number into prison, from which he was released only on paying a fine of one lira. May the Lord prosper this new work, and may the means be forthcoming to give it all needed encouragement.

"At Semen I found the work moving on in about the usual way. The parsonage was a little nearer completion than it was three years ago, and I was told that the small room which was given me for occupation had been fitted up chiefly with money given by Miss Riggs, who was there last year. Plans are also on foot to provide a more suitable place for a preacher's residence in the winter village. A house has been bought and it is to be made warmer and provided with windows, a thing unknown to the ordinary house of that village. There seems little hope that this congregation will ever be anything but poor, as the better-

to-do are steadily leaving for other places. But the work cannot be abandoned, as it is the feeder for the coast towns.

"From Semen I made my way to the coast at Kerasoon. Nearly thirty-two years ago, when I made my first visit to Kerasoon, I found one Evangelical there. He died a few years ago, leaving one successor. Now there are two, one an Armenian and the other a Greek. Both of these are earnest Christian men, holding their position as best they can amidst the opposition and ridicule of a very

worldly city. They have hope, too, that some day a congregation of heart worshippers of Jesus Christ will be formed in that place. During the Sunday I spent there I did what I could to encourage them in the good way. They said that many of the people of the town are seeking for something different from the unsatisfying forms of their old churches, and would welcome a preaching service. I do not doubt it, but what can be done when funds are so low?"

NOTES FROM THE WIDE FIELD.

AFRICA.

UGANDA. — Reports from this kingdom since the revolt and the death of Mr. Pilkington have been very meagre, but we are glad to find in the *Church Missionary Gleaner* for August quotations from a letter written at Mengo on April 18, in which it is said: "Buganda is fairly quiet now. Looking back on the revolts — both Nubian and native — as a whole, I think the work has gone on well; not progressed, perhaps, but still not gone back, and that is saying a good deal. It is wonderful how quiet the whole country has been, with the exception of Budu and North Singo. I have not the slightest doubt that a vast majority of the people dislike us exceedingly, and would only be too glad to drive us all out if they could, but they fully realize now that the government is too strong." Owing to the disturbed state of the country European missionaries cannot visit the outlying stations, but the following report is sent of the work of a native minister, Rev. Nua Kibwabanga: "He has just returned, after six weeks' absence, and reports that the work is going on well in all parts of the province. He baptized 149 candidates in Singo, excluding the Kasaka District, and found congregations in different places of 300, 250, 190, and so on. These large congregations, in the present disturbed state of the country, were no doubt due to the number of candidates for baptism and their friends, but still his report has rejoiced our hearts very much. God is taking care of his work, and we can praise him, for it is all of him."

POLYNESIA.

SIR WILLIAM MACGREGOR ON MISSIONS IN NEW GUINEA. — British New Guinea is a region somewhat larger than New England, over which the sovereignty of Queen Victoria was proclaimed about ten years ago. The present administrator is Sir William Macgregor. The whole district has been prosperous, the native tribes having been reduced to order, and many thousands of natives have adopted peaceful habits. At a recent meeting of the Australian Wesleyan Board of Missions, Sir William Macgregor gave an address, the outlines of which are given by Rev. Mr. Nettleton in the July number of the magazine of the English Wesleyan Missionary Society, *Work and Workers*.

"In his address he stated that his standpoint of observation differed from that taken by the members of the Board. Missions, from his point of view, in a country like New Guinea, were a necessary adjunct to the work of the government. Savages

were made into law-abiding citizens better by Christian missions than by any other process. If any disturbance arose in any tribe or district he might go with a force of native police and inflict punishment upon the wrongdoers, but the effect of such a lesson soon passed away. On the other hand, if a mission were established in the district he found the work of maintaining law and order a comparatively easy matter. He could judge of the value of missions by 'looking before and after.' He had gone to New Guinea before the Wesleyan Mission was inaugurated. He had watched its growth, and was now able to testify to the changes which had been effected in the character and life of the natives. So far as his personal experience and knowledge went, the people were the fiercest and most intractable in New Guinea. The contrast was most marked. Life and property throughout the district of Dobu were now as safe as in George Street, Sydney, and, Sir William added, 'probably *more so*.' He then gave interesting details of his periodical examinations of the mission schools. It was a diversion from his ordinary duties which gave him great pleasure, because of the wonderful improvement in the young people. He was more than satisfied with the progress made, and he believed there was not a *better conducted* mission in the world. He spoke in high praise of all the workers, and attributed their success to earnest, self-sacrificing, and patient toil. Their enthusiasm was not *temporary*. They worked as well today and much more hopefully than when they first landed. The spirit of loyalty to the queen was instilled into the natives, and much success was evident from any point of view. Sir William referred to the work of other missionary societies. There is an honorable understanding between the Anglicans, London Missionaries, and the Wesleyans, whereby each society operates within the bounds of its own allotted district, and therefore wastes no force in mutual rivalry, nor yet puzzles the native heathen with differences."

It is stated that it is only seven years since Rev. Mr. Bromilow commenced work in British New Guinea, and that already nearly the whole New Testament has been translated into the native language. At a recent meeting in Sydney, Mr. Bromilow introduced two native preachers from New Guinea, one of them heir to the great warrior chief of Dobu, and Mr. Bromilow said:—

"It is daybreak at Dobu. Cannibalism and infanticide are passing away, and five hundred names appear on our class books. We are ringing out the darkness of the past and ringing in the light—the Christ that is to be."

FROM NEW BRITAIN.—In the article above alluded to in *Work and Workers* Mr. Nettleton reports the outlook in New Britain, which is in the German section of New Guinea. The Wesleyan Mission, after careful examination by the agent of the imperial government, has been so heartily approved that it has been ordered that no other society shall intrude upon its work. A German missionary, who is connected with the Wesleyan Society, gives a most cheering report of the situation. In 1875 the people were wild, naked savages, without a written language or a current coin. The converts seem stable, and their growth in intelligence and all that relates to civilization affords the German traders a new field for commercial enterprise. The natives themselves raised this last year \$2,250 toward the support of the mission.

Fiji.—A few weeks since we reported good news of a revival on Fiji. Further tidings have come, showing that the work is spreading and deepening. Heathenism is said to be extinct, as a custom. Ninety-five per cent of the people attend public worship in churches, and 44,000 are fully accredited church members. There are said to be over 1,200 schools, and the revision of the Bible is now passing through the press of the British and Foreign Bible Society.

ROTUMA. — In the article of Mr. Nettleton already referred to, he gives an account of Rotuma, which is a lonely island some three hundred miles from Fiji. It is one of the most beautiful islands of the Pacific, covered with large forests of palms. Here the foreign missionary has *completed* his work and transferred everything into the hands of the native minister of a self-supporting church. This church has contributed to foreign missions during the past year over \$1,200, and the native pastor says the members are true and earnest in their devotion, generous in their contributions, and devout in their worship on the Lord's day.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the large number of missionaries returning during the past month, or going out for the first time, to Turkey and China: that they may be carried safely on their several journeys, and that they may find a happy reception among the people for whom they are to labor.

For the approaching Annual Meeting of the Board; that the Divine Spirit may rest upon all who shall assemble, that wisdom may guide all counsels, and that wise plans may be devised to secure a forward movement in the interests of foreign missions.

ARRIVALS AT STATIONS.

July 3. At Foochow, Rev. L. P. Peet and wife.

July 21. At Harpoot, Eastern Turkey, Rev. Clarence D. Ussher, M.D.

ARRIVALS IN THE UNITED STATES.

August 12. At New York, Rev. W. W. Mead and wife, of the Central Turkey Mission. This return was rendered necessary on account of the state of Mrs. Mead's health.

August 23. At Chatham, Ontario, Rev. Alexander MacLachlan and wife, of Smyrna, Turkey.

September 16. At Boston, Rev. Herbert M. Allen, and wife, of Van, Eastern Turkey.

DEPARTURES.

August 20. From New York, Rev. Lyman Bartlett, returning to the Western Turkey Mission; also Mrs. Ida S. Stapleton, to join her husband at Erzroom, Eastern Turkey Mission.

September 3. From New York, Rev. J. W. Baird, returning to the European Turkey Mission; also, his daughter, Miss Agnes M. Baird, to join the same mission.

September 10. From New York, Rev. Willis C. Dewey, D.D., and wife; Mrs. J. K. Browne and Mrs. C. F. Gates, returning to the Eastern Turkey Mission; Miss Agnes M. Lord, formerly at Smyrna, now reappointed, to go with Miss Ruth M. Bushnell, who is to join the mission at Erzroom; Miss Laura Ellsworth and Miss Teresa L. Huntington, to join the Eastern Turkey Mission at Harpoot; also Miss Ellen M. Pierce, returning to the Central Turkey Mission.

September 12. From Vancouver, B. C., Rev. W. S. Ament, Miss Mary S. Morrill, Misses E. Gertrude and H. Grace Wykoff, returning to the North China Mission, and Miss Frances E. Patterson, to join the same mission; also Mrs. D'Etta H. Thompson and Miss Rowena Bird, returning to the Shansi Mission; and Miss Fanny E. Griswold, returning to Japan.

August 26. From San Francisco, Rev. Irving M. Channon and wife, returning to the Micronesian Mission, and Rev. Martin L. Stimpson, formerly of the American Board's Mission in Shansi, China, and Miss Elizabeth Baldwin and Miss Jane D. Baldwin, to join the Micronesian Mission at Ruk.

These Micronesian missionaries sailed on the ship *Queen of the Isles*, which, in place of the *Morning Star*, is to take down supplies for the Micronesian Mission. In the meantime the *Morning Star* will come to San Francisco, and be ready to resume her annual voyage early next year.

DEATH.

March 18. At Lansing, Mich., Alice Hewitt Dana, widow of the late Stephen Tracy, M.D., of Andover, Mass., and formerly a missionary physician of the A. B. C. F. M. in Siam.

DONATIONS RECEIVED IN AUGUST.

MAINE.	
Augusta, Cong. ch.	72 00
Bangor, 1st Cong. ch., 50; E. R. Burpee, 60; Friend, 20,	130 00
Bar Harbor, Cong. ch.	2 40
Bath, Winter-st. Cong. sab. sch., 100; Friend, 25,	125 00
Blue Hill, Cong. ch., of which 10 by Augusta Peters and 5 by Mrs. Mary H. Dean,	31 00
Brooksville, Cong. ch.	15 00
Brunswick, George T. Little,	25 00
Bucksport, Mrs. Sarah F. Blodgett, 20; Friend, 5,	25 00
Cape Elizabeth, 1st Cong. ch., North ch. Soc.	5 50
Carritunk, Rev. George C. Jenkins, Castine, Cong. ch., 5; Friend, 40; Mrs. C. M. Cushman and Margaret J. Cushman, 10; Mary F. Cushman, 5,	60 00
Cumberland Centre, Reader of <i>Herald</i> ,	2 00
Dedham, Cong. ch.	1 00
Dennysville, Cong. ch., 20; Peter E. Vose, 5,	25 00
Eggenoggin, Friends, through Mrs. Anna L. Andrews,	13 00
Fryeburg, Cong. ch.	15 00
Hallowell, Cong. ch.	10 00
Hampden, 1st Cong. ch.	25 00
Holden, Cong. ch., 7; Rev. H. A. Freeman, 2,	9 00
Kennebunk Port, 2d Cong. ch.	15 00
Kittery Point, F. W. Van Wagenen, Monmouth, Ida M. Pierce,	3 00
Mt. Desert, Cong. ch., 120; Rev. Franklin W. Barker, 5,	6 20
New Gloucester, Nelson Valentin, Norridgewock, Cong. ch.	50 00
Northfield, Mrs. William Albee, 35 05	35 05
Orland, Cong. ch., Friends, Otisfield, Cong. ch.	4 00
Orland, Cong. ch., Friends, Otisfield, Cong. ch.	2 00
Patten, Cong. ch.	7 00
Portland, State-st. Cong. ch., 300; 2d Parish Cong. ch., 60; do., Friend, 5; Two lady friends, 8; M., 5; Rev. J. G. Wilson, 2,	5 80
Robbinston, A. G. Buck,	4 00
Rockland, Friend,	5 00
Scarboro, 1st Cong. ch.	15 00
South Bridgton, Cong. ch.	7 00
South Freeport, Cong. ch.	35 17
Strong, Cong. ch.	3 00
Turner, Ladies of Cong. ch. and soc.	9 12
Waterford, Rev. T. S. Perry, 10; Friend, 5,	15 00
Waterville, 1st Cong. ch.	24 41
West Brooksville, Cong. ch.	3 00
Woodfords, Cong. ch. and parish,	20 00—1,349 85
<i>Legacies.</i> —Bath, Harriet N. Haley, by Rev. O. W. Folsom, add'l,	42 44
	1,292 29
NEW HAMPSHIRE.	
Amherst, Rev. A. J. McGown,	5 00
Atkinson, Cong. ch.	12 80
Auburn, Cong. ch.	11 00
Bennington, Cong. ch.	7 10
Bethlehem, Cong. ch., for the Madura Mission,	11 00
Boscawen, Cong. ch.	12 53
Candia, Cong. ch., 6; John P. French, 100,	106 00
Canterbury, Friend, for work in India,	5 00
Centre Ossipee, Cong. ch.	17 00
Colebrook, Cong. ch., 15; William C. Landis, 2,	14 00
Concord, East Cong. ch.	25 00
Croydon, Cong. ch., of which 16.50 by Dr. Anna M. Litchfield,	20 00
Dover, E. R. Brown, 100; Benjamin Brierley, 10,	110 00
Dumbarton, Deacon and Mrs. Sam'l Burnham,	2 00
East Brentwood, Rev. H. H. Colburn,	15 50
East Westmoreland, Friends, Exeter, Phillips Cong. ch., 210; 1st Cong. ch., 10; Nathaniel Gordon, 200,	430 00
Franklin, Cong. ch.	10 00
Greenland, Cong. ch.	60 00
Greenfield, Cong. ch.	9 23
Hanover, Some Friends, 20; Rev. S. C. Bartlett, n.p., 5,	25 00
Harrisville, Cong. ch.	6 00
Hebron, Nettie A. Hardy,	25
Hopkinton, V. P. S. C. E. of 1st Cong. ch., toward support of Rev. J. H. Pettes,	5 00
Hudson, Cong. ch.	15 75
Keene, 1st Cong. ch., 100; E. A. Kingsbury, 10,	110 00
Laconia, Helen J. Busiel,	1 00
Lyndeboro, Cong. ch.	14 55
Manchester, J. W. Johnston, 25; Mrs. H. P. Huse, 10; Cash, 3,	38 00
New London, A. E. S.	1 00
Plymouth, Cong. ch.	25 00
Rochester, 1st Cong. ch.	25 00
Stratham, Cong. ch., Absent Members,	10 00
Tilton, Lizzie Smith,	5 00
Walpole, Cong. soc.	35 20
Webster, 1st Cong. ch.	6 53
West Concord, Mary C. Rowell,	5 00
West Lebanon, Friends,	25 00
West Rindge, Herbert E. Wetherbee,	50 00—1,289 56
<i>Legacies.</i> —Manchester, Nancy Barr, by Allen N. Clapp, Ex'r, 1,000 00	
Wilmot, Stephen Felch, add'l,	353 45—1,353 45
	2,643 01
VERMONT.	
Barnet, 1st Cong. ch.	15 00
Barton, Cong. ch.	25 25
Bennington, 2d Cong. ch., through Charles B. March,	134 90
Bennington Centre, Old 1st Cong. ch.	59 50
Brandon, Cong. ch.	3 85
Brattleboro, Centre Cong. ch.	49 12
Burlington, College-st. Cong. ch., 32.74, 1st Cong. ch., 2,	34 74
Cabot, Cong. ch.	16 06
Castleton, Cong. ch.	14 30
Charlotte, Cong. ch.	17 00
Cornwall, Cong. ch.	2 00

Dorset, Cong. ch.	57 06
Dunhamston, From an ex-pastor,	11 00
East Hardwick, Cong. ch.	37 06
Enosburg, Cong. ch.	14 00
Franklin, Cong. ch.	9 20
Grafton, Mrs. A. H. Hall,	2 00
Guilford, Mrs. Lucy I. Chandler,	2 00
Hartford, Cong. ch., an additional contribution through E.	20 00
Hartland, Cong. ch.	3 00
Johnson, Cong. ch.	70 00
Lower Cabot, Mrs. James V. Stone,	5 00
Ludlow, Cong. ch.	25 29
Lyndonville, Cong. ch.	20 51
Manchester, Cong. ch., 53.19; Miss E. J. Kellogg, 10,	63 19
Middlebury, Friend,	10 00
Montpelier, Mrs. A. C. Vail,	10 00
Morgan, Friends,	3 00
Newport, 1st Cong. ch.	22 12
Northfield, Cong. ch.	27 00
North Thetford, Friends,	7 00
Orwell, Cong. ch.	27 12
St. Johnsbury, Mrs. Horace Fairbanks, 300; Rev. C. H. Morse, 2,	302 00
Saxton's River, Cong. ch.	5 00
Saxon, Friend,	2 00
Sherburne, Cong. ch., Friends,	8 00
South Hero and Grand Isle, Cong. ch.	22 00
Stowe, Cong. ch., 45; do., Thank Offering, 10,	55 00
Stratford, Cong. ch., of which 25 from Rev. Henry Cummings,	35 00
Townshend, Cong. ch., 10; Mrs. Nancy Batchelder, 2,	12 00
Tunbridge, Bertha Sleeper,	15
Tyson, Cong. ch.	1 00
Wallingford, Cong. ch.	31 00
Waterbury, Cong. ch.	30 11
Weston, Miss L. P. Bartlett, 20c.; Mr. and Mrs. C. W. Sprague, 20c.; Miss M. L. Barber, 10c.; Mrs. Clara Heald, 10c.; Mrs. S. L. Richardson, 10c.; Miss E. C. Peabody, 10c.	85
West Townshend, Cong. ch.	15 00
Williston, E. S. M.	25 00
Windsor, H. L. Bancroft,	2 00
Woodstock, Cong. ch., 456.23; Mrs. Julia Billings, 250,	708 23—2,073 42

MASSACHUSETTS.

Abington, 1st Cong. ch.	11 20
Agawam, Cong. ch.	25 00
Amherst, South Cong. ch., 27.68; 1st Cong. ch., 10; North Cong. ch., Friend, 5; Friends, 100; Friend, 3,	145 68
Andover, Chapel Cong. ch., 10; Friend, 10; Rev. W. L. Ropes, 10; Wilnot E. Stevens, 3,	33 00
Ashfield, Cong. ch.	53 00
Attleboro, Lizzie B. Day,	10 00
Auburndale, Cong. ch., 60.00; Thank Offering, 30; Mr. and Mrs. G. M. A., 25; Rev. and Mrs. Francis E. Clark, 25; M., 25; Friend, 15; Two friends, 15; Alice D. Adams, 5; Friend, 1,	200 00
Barre, Rev. J. F. Gaylord, 5; Esadora Keef, 50c.	5 50
Bass Rock, Miss Brown, 2; E. P. B., 2,	4 00
Bedford, Faith, 10; Friend, 10,	20 00
Boston, 2d ch., Dorchester, 261.24; Extra-cent-a-day Band of do., 5; Y. P. S. C. E. of Park-st. ch., for native helper, 50; Cong. ch., Roslindale, 24.06; Highland ch., 5; Extra-ten-cents-a-week Band of do., 10; Walnut-ave. ch., 12; Y. P. S. C. E. of 1st ch., Charlestown, for Bible reader 12c.; Elliot ch. mite box, 6.10; Union ch., 5; Mt. Vernon ch., 5; Shawmut ch., 5; Mrs. Mary R. Bremer, 1.00; Benjamin F. Dawing, 100; Mrs. Mary S. Worcester, 100; Cash, 75;	

Friend of Missions, 50; Miss S. J. Elder, 25; Mrs. E. S. Clark, 25; J. H. Hunkins, 20; Extra-cent-a-day Band of Cong. House, for Wagon sch., 12; Miss C. A. Miller, 10; John H. Dane, 10; Mary Butler, 8; E. S. Farwell, 5; Mrs. Butler, 1; Reader of Herald, 1; Friend, 50c.	1,850 90
Bradford, 1st Cong. ch.	50 00
Braintree, 1st Cong. ch.	13 15
Brimfield, Cong. ch.	7 50
Brookton, Preston B. Keith,	100 00
Brookline, Leyden ch., 5; C. A. Hopkins, 500,	505 00
Buckland, L. M.	5 00
Cambridge, Friend,	1 00
Cambridgeport, Pilgrim Cong. ch.	19 55
Chelsea, 1st Cong. ch., 10; Central Cong. ch., Friend, 10,	35 00
Chesterfield, Cong. ch.	7 11
Coleraine, Cong. ch.	6 50
Curtisville, Cong. ch.	11 06
Dedham, Thank-offering, 25; Mrs. A. B. C. and Mrs. S. B. C., 8,	33 00
Duxbury, Members of Pilgrim Cong. ch.	6 50
East Charlemont, Cong. ch.	20 15
Easton, F. H.	1 00
Everett, Mary Kent,	1 00
Fall River, Fowler-st. Cong. ch., of which 25 for native agency, China, and, with other donations, to const. Bancroft B. Weaver, H. M., 60; Margaret L. Parkinson, 1,	61 00
Framingham, Plymouth ch., 40; Friend, 10,	50 00
Globe Village, Free Evangelical ch.	16 20
Gloucester, Two sisters, Bass Rock, Grafton, Isabella H. Dennis,	100 00
Greenfield, Mrs. M. K. Tyler,	6 00
Halifax, Cong. ch. and Y. P. S. C. E. Haverhill, 4th ch., 11.50; Union Cong. ch., 10; Riverside ch., 7.50;	11 00
Friend, 2,	31 00
Hinsdale, Cong. ch.	62 65
Holyoke, 1st Cong. ch., 33.72; Thank Offering, 50; Lyman F. Thorpe, 15,	98 72
Housatonic, Cong. ch.	23 96
Hubbardston, Mrs. I. J. Russell, 5; Mrs. A. M. Norton, 3,	8 00
Huntington, 2d Cong. ch., 10; H. C., 1,	11 00
Hyde Park, Blue Hill Evan. Soc.	9 24
Ipswich, Linebrook Cong. ch., Friend,	1 00
Lanesboro, William Robinson,	5 00
Lawrence, Lawrence-st. Cong. ch.	10 00
Lee, Cong. ch.	375 00
Lexington, Rev. Cyrus Hamlin, D.D.	20 00
Lincoln, Cong. ch.	150 00
Lowell, High-st. Cong. ch.	12 00
Ludlow Centre, 1st Cong. ch.	13 35
Lyna, Friend,	4 00
Lynnfield Centre, Cong. ch.	35 00
Manchester, Cong. ch.	29 18
Maplewood, Cong. ch.	10 00
Marblehead, 1st Cong. ch. and Y. P. S. C. E.	21 00
Mattapoisett, Cong. ch.	22 64
Medford, Daniel W. Wilcox,	50 00
Merrimac, Friend,	10 00
Middleboro, 1st Cong. ch., 125; Central Cong. ch., 101.91; Miss W. A. Harding, 1,	227 91
Middlefield, Cong. ch.	20 00
Millbury, M. D. Garfield,	12 00
Millis, Church of Christ,	25 00
Minot, Mrs. Carrie M. Butts,	10 00
Monson, Cong. ch., Miss Rand, 2; Mrs. Roderick Bent, 5,	7 00
Montague, Friend,	10 00
Moore's Corner, Rev. J. C. Wightman,	4 85
New Bedford, Friend,	100 00
Newburyport, North Cong. ch. Member, 15; Y. P. S. C. E. of Whitefield ch., for Bible reader, 12; Mary C. Wiggins, 50,	77 00

Newton, Eliot ch., Mrs. Nettie A. Gay, 25; Cong. ch., Friend, 1; Mrs. H. R. Clark, 10,	36 00
Newton Centre, S. F. Wilkins,	5 00
Newton Highlands, Cong. ch., Friend, 25; William C. Strong, 100,	125 00
Newtonville, Charles O. Tufts,	7 00
Northampton, Edwards Cong. ch., 88.24; Friend, 10; Mrs. S. C. Pixley, 5; J. Winchell, 1,	104 24
North Andover, Mrs. Abby G. Davis,	5 00
North Attleboro, 1st Cong. ch. of Oldtown,	9 73
North Brookfield, 1st Cong. ch.	27 72
North Chelmsford, Rev. and Mrs. J. B. Cook,	2 00
North Leominster, Cong. ch., 30, and Y. P. S. C. E., 10.45, for catechist, Madura,	40 45
North Raynham, Cong. ch.	2 00
Oakham, Friend,	10 00
Peabody, Friend,	5 00
Pepperell, L. J. Goodwin,	5 00
Pittsfield, F. Isabel Dunham, 20; George Wells, 10; J. S. Sears, 5; Friend, 3,	38 00
Quincy, R. D. C.	25 00
Reading, Cong. ch.	15 00
Rowley, Miss J. M. Mighill,	5 00
Salem, Crombie-st. Cong. ch., to const. ARTHUR F. SMITH, H. M., 101.17; Y. P. S. C. E. of do., for work, Madura, 6.60; a deceased friend, 40; Susan S. Driver, 25; In His Name, 10,	187 67
Sandwich, Cong. ch.	23 20
Sheffield, Cong. ch.	20 32
Shelburne, Cong. ch.	64 00
Shutesbury, Cong. ch.	14 00
Southbridge, Cong. ch.	17 55
South Byfield, A few friends,	9 50
South Sudbury, Memorial Cong. ch.	11 53
South Walpole, Missionary,	1 00
Springfield, Memorial Cong. ch., 60.45; North Cong. ch., 60; Friend, 1,000; Friend, 200; S. C. Burnham, 5; Mary K. Stevens, 5, 1,330 45	1,330 45
Sturbridge, S. W. Plimpton,	5 00
Swampscott, Cong. ch.	120 00
Templeton, Y. P. S. C. E., for support of Rev. Dwight Goddard,	10 00
Townsend, Orth. Cong. ch.	13 75
Wakefield, Cong. ch.	10 00
Waltham, Trinitarian Cong. ch.	235 05
Ware, 1st Cong. ch.	30 75
Warren, Friend,	5 00
Warwick, Cong. ch.	5 25
Webster, 1st Cong. ch.	75 00
Wellesley, Rev. E. B. Webb, D.D.	100 00
Wellesley Hills, Mrs. Beatrice Codwige, 5; One who loves the Master, 1,	6 00
Wendell, Cong. ch.	3 32
Westboro, Mrs. C. E. Eddy,	3 00
West Boylston, 1st Cong. ch.	19 00
Westfield, 2d Cong. ch., 10; H. Holland, 4,	14 00
Westford, Union Cong. ch.	20 50
West Hampton, Cong. ch.	23 35
West Newbury, 1st Cong. ch.	6 62
White Oaks, Williamstown, Church of Christ,	8 00
Whitinsville, Cong. ch., 1,618.33; Arthur F. Whitin, 200,	1,818 33
Wilbraham, Sarah A. A. Coe,	1 00
Winchester, 1st Cong. ch., of which 200 interest on legacy of D. N. Skillings,	225 00
Winthrop, Union Cong. ch., of which 1 for each mission of the Board,	20 00
Woburn, Y. P. S. C. E. of 1st Parish, toward support of Rev. J. H. Roberts, 125; Rev. and Mrs. J. L. Fowle, 25,	150 00
Worcester, Central Cong. ch., 210; Mr. and Mrs. G. Henry Whitcomb, 500; C. E. Hunt, 15; Friend, 5,	730 00

Worthington, Cong. ch. and parish,	53 70
—, C. M. B., 100; 1/1000, 100; Friend, 10; Friend, 1.50,	211 50—11,041 47

Legacies. —Boston, Samuel W. Swett, by Edward M. Brewer, Ex'r, add'l,		745 00
Canton, Elijah A. Morse, by Mrs. F. V. Morse and Abner Morse, Ex'rs,		5,000 00
Easthampton, Mrs. Julia L. Moore, by Jos. W. Wilson, Ex'r,		351 11
Hatfield, Samuel H. Dickinson, by D. W. Wells, R. M. Woods, and F. H. Bardwell, Ex'rs,		1,000 00
Holbrook, Sarah J. Holbrook, by Arthur H. Wellman, Ex'r,		10,000 00
Lowell, Helen M. Bigelow, by Edward D. Holden, Ex'r, for erecting church,		500 00
Monson, William S. Nichols,		346 35
Whitinsville, William H. Whitin, by Edward Whitin, add'l,		500 00
Worcester, Mrs. Harriet Wheeler Damon, by Samuel Jenison and William S. Barton, Ex'rs,	1,500 00—19,942 46	
		30,983 93

RHODE ISLAND.

Bristol, 1st Cong. ch.	37 17
Chepachet, For Christ and the Church,	200 00
East Providence, A. S. S. class, for catechist,	13 00
Newport, United Cong. ch., Friend, in memory of Rev. Dr. Thatcher Thayer,	100 00
Pawtucket, Cong. ch.	250 00
Providence, Central Cong. ch., 100; Pilgrim Cong. ch., 60; Beneficent ch., Friend, 10; W. F. P., toward support of Rev. D. Goddard, 20; A. K. Slader, 1,	191 00—791 17

CONNECTICUT.

Bloomfield, Cong. ch.	2 25
Bridgeport, Black Rock Cong. ch., 48.16; Edward Sterling, 100; T. H. Quittmeyer, 10; Mrs. J. E. G. Clarke, 1,	159 15
Brookfield, Friend, Cong. ch.	39 25
Buckingham, Cong. ch.	10 00
Canton Centre, Cong. ch.	25 00
Columbia, Five friends,	9 00
Coventry, 1st Cong. ch., 52.70; A. D. Palmer, 5,	57 70
Eastford, Cong. ch.	10 25
East Haddam, 1st Cong. ch.	40 58
East Hartland, Cong. ch.	20 00
Elmwood, Miss J. L. Faxon,	2 00
Farmington, 1st Cong. ch.	40 00
Goshen, Mrs. Moses Lyman,	10 00
Groton, Miss Hamilton,	1 50
Guilford, 1st Cong. ch., of which 8 by a friend,	68 00
Hanover, Cong. ch.	7 25
Hartford, Asylum Hill Cong. ch., 30; Talcott-st Cong. ch. 1; Unknown Donor, 1,000; Mrs. Eliza T. Smith, 100; Rev. A. T. Perry, 25; C. M. Olcott, 10,	1,166 00
Huntington, Anton Zimmerman,	1 00
Ivoryton, Mrs. J. E. Northrop,	100 00
Jewett City, Mrs. Phebe B. Brown,	3 00
Mansfield, Cong. ch.	43 00
Meriden, 1st Cong. ch., W. H. Catlin,	25 00
Middlefield, Mary E. Denison,	25 00
Middletown, 1st Cong. ch., 33.62; Friend, 100,	133 62
Milton, Cong. ch.	3 50
Mystic, Cong. ch.	5 00
New Haven, Plymouth Cong. ch., 30; United ch., 20; Church of the Redeemer, 10; Taylor Cong. ch., 6,	66 00

New London, 1st Church of Christ, 49.03; Rev. James W. Bixler, 25; Elizabeth M. Strong, 20; a de- ceased friend, 3,000.	3,094 63
New Milford, Henry Ives,	50 00
Norfolk, Cong. ch.	231 17
Northfield, **	10 00
North Haven, Friend,	5 00
Norwich, Broadway ch., 423.10; J. S. Ropes, 100; M. S. G., 5; Eliza- beth B. Huntington, 5.	533 10
Norwich Town, Rev. William S. Palmer,	12 00
Oakdale, Rev. G. H. Morse,	5 00
Plantville, H. D. Smith,	50 00
Plymouth, Cong. ch.	10 00
Preston, Cong. ch.	20 00
Putnam, 2d Cong. ch., 24.93; 1st Cong. ch., 10.	34 93
Ridgefield, 1st Cong. ch.	38 75
Salisbury, Cong. ch., Gratia, 5; do., Fidelia, 3; Miss Norton's class, 1.	9 00
Sharon, 1st Cong. ch.	15 30
Somers, Friend,	5 00
Southbury, Cong. ch.	16 58
South Glastonbury, Cong. ch. and Sab. sch.	7 62
South Norwalk, Rev. Gerald H. Beard,	10 00
Southport, St. Just.	5 00
South Windham, Cong. ch.	7 43
Stonington, 1st Cong. ch.	29 25
Stratford, Cong. ch., of which 9.60 m. c. Stratford, and 5.80 m. c. Oronogue, 00; a friend to mis- sions, for work in China, 6.	66 00
Thomaston, 1st Cong. ch.	32 28
Thompson, Cong. ch.	11 50
Torrington, Cong. ch.	33 37
Torrington, 3d Cong. ch.	20 25
Union, Rev. H. M. Lawson,	60 00
Wallingford, Sarah E. Hall,	5 00
Waterbury, Ada S. Hotchkiss,	5 00
Westbrook, Cong. ch.	15 45
West Woodstock, H. E. C.	5 00
Wethersfield, Cong. ch.	45 00
Winsted, 2d Cong. ch., N. M. C., 5; George M. Carrington, 5; Mr. and Mrs. H. A. Russell, 5.	15 00
Woodstock, 1st Cong. ch.	14 65
—, Friend,	25 00—6,626 82
Legacies. —Cornwall, Silas C. Beers, add'l,	1,061 57
Marlborough, Chas. Buell, add'l,	1,630 00
New London, Mrs. Betsey F. McEwen, add'l,	46 00
Ridgefield, Mrs. Delia Benedict of 1st Cong. ch.	50 00
	2,177 57
Deduct. —Norwalk, tax on legacy of Julia A. Lockwood,	30 00—2,147 57
	8,774 39

NEW YORK.

Albany, Friend,	35 00
Angola, Miss A. H. Ames,	5 00
Antwerp, 1st Cong. ch.	10 00
Binghamton, Plymouth Cong. ch., Miss. Soc.	5 00
Bristol, Cong. ch.	5 00
Brooklyn, Clinton-ave Cong. ch., 575; Y. P. S. C. E. of Tompkins- ave. Cong. ch., toward support of Rev. H. M. Allen, 50; Y. P. S. C. E. of Church of the Pilgrims, for native preacher, Madura, 25; corporate member, 100; A. J. McC., J. H. P., and S. C. P., 30; Friend, 25; J. R., 25; M. L. R., 8; Mrs. H. D. Atwater, 2; Mrs. S. L. Bush, 1.	841 00
Buffalo, Fitch Memorial Cong. ch.	2 00
Clifton Springs, C. C. Thayer, 100; Friends, 25.	125 00
Clinton, Agnes Post,	2 00
Danby, Cong. ch.	5 69

Elizabethtown, Mrs. Celia Emmott, Fairport, Cong. ch., 3; A. M. Loomis, 10.	1 00
Fishkill-on-the-Hudson, Minnie Kittredge, 15; Aida Kittredge, 15; Charles A. Kittredge, 10, Franklin, Cong. ch.	13 00
Homer, Cong. ch., of which 25 Dea. E. G. Ranney, and 10 Mrs. L. A. Schermerhorn,	40 00
Howells, Cong. ch.	5 72
Massena, Mrs. E. C. R. Sutton, New York, Broadway Tabernacle, Member, 100; Z. Stiles Ely, 1,000; R. A. W. Bowen, for work in the Caroline Islands, 100; Cash, 100; A. S. Frisell, 20; Peter Carter, 10; X, 5; Fred. Perry Powers, 4,130 00	5 00
North Guilford, Y. P. S. C. E., for native preacher, Madura,	15 00
Otisco, Cong. ch.	18 05
Patchogue, Frances C. Brown,	10 00
Port Leyden, A. J. Schroeder,	30 00
Rochester, George W. Davison,	25 00
Round Lake, Mrs. P. S. Kilmer,	10 00
Saratoga Springs, Cong. ch.	10 00
Sherburne, Friend,	100 00
Siloam, Cong. ch.	9 38
Syracuse, Plymouth Cong. ch.	16 00
Tallman, Cong. ch.	5 00
Vincent, Eva Briggs,	1 00
Wadham's Mills, Cong. ch.	11 00
Watertown, Emmanuel Cong. ch.	5 00
West Bloomfield, Cong. ch.	33 63
Westmoreland, 1st Cong. ch.	10 75
Williamstown, Pres. ch., through Miss H. G. Powers,	3 25—2,807 77
Deduct. —Brooklyn, N. E. ch., acknowledged twice,	44 75
New York City, Olivet Sab. sch. acknowledged twice,	50 00— 94 75
	2,713 02

Legacies. —Albany, Levi Phillips, by Persis Humphrey and George W. Pierce, Adm'rs,	1,000 00
	3,713 02

NEW JERSEY.

Basking Ridge, J. P. Roberts,	25 00
East Orange, Trinity Cong. ch., 50; Sab. sch. of do., and S. R. Adams, for Forward Movement, toward support of Rev. W. S. Dodd, M.D., 10.	60 00
Westfield, Mary Patton Welles,	2 00
Woodbridge, Cong. ch.	21 90—108 90

PENNSYLVANIA.

Gouldtown, George Lewis,	5 00
Guy's Mills, Estella Sikes,	1 00
Lansdowne, Friend,	2 00
Le Raysville, Cong. ch.	5 00
Philadelphia, Central ch., Thank Offering,	25 00
Pittston, Cong. ch.	29 96
Scranton, Thomas Eynon, 10; Jenny Lewis, 5.	15 00
Wheatland, Cong. ch.	2 00—84 96

MARYLAND.

Baltimore, Hubert Lyman Clark,	5 00
Frostburg, Cong. ch.	4 00—9 00
Legacies. —Baltimore, Mrs. Mary S. Hawley, by Sad. Deposit & Trust Co. of Baltimore, add'l,	2,543 75
	2,552 75

VIRGINIA.

Poplar Mount, Julius F. and Mary W. Bingham,	5 00
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DISTRICT OF COLUMBIA.

Washington, E. Whittlesey, 50;
 Maria L. Wood, 20; Edward K.
 Alden, 10; collected by L. E.
 Williams, 1, 81 00

NORTH CAROLINA.

Black Mountain, A few friends of
 the Board, in Mountain Retreat, 8 00
 Dudley, Cong. ch. 4 40
 Haywood, Cong. ch. 1 00
 Oaks, A. E. F., through W. M. U.
 of N. C. 20 00
 Tempting, Cong. ch. 00 — 34 00

GEORGIA.

Baxley, Friendship Cong. ch. 1 25

FLORIDA.

Avon Park, Union Evangelical ch. 4 50
Legacies. — Georgiana, William
 Munson, by F. W. Munson, Ex'r,
 add'l, 1 00
 5 50

LOUISIANA.

China, Cong. ch. 1 85
 Roseland, Union Cong. ch. 5 00 — 6 85

TENNESSEE.

Hudsonburg, Alice M. Jackson, 1 50

TEXAS.

Palestine, 1st Cong. ch., add'l, 5 00

INDIANA.

Angola, Cong. ch. 5 00
 Kokomo, H. W. VROOMAN, toward
 support of pastor, Aintab, and
 with other donations to const.
 HIMSELF H. M. 85 00
 La Porte, Rev. John Schaerer, 1 00
 Michigan City, Scandinavian Cong.
 ch. 10 00 — 101 00

KENTUCKY.

Corbin, Cong. ch. 5 00

MISSOURI.

Chillicothe, Cong. ch. 4 32
 Green Ridge, Lucia Paige, Sec'y, 1 00
 Riverdale, Cong. ch. 6 00
 St. Louis, Hyde Park Cong. ch.,
 16.65; Church of the Redeemer,
 1.56, 18 20
 Springfield, 1st Cong. ch. 10 00 — 39 52

OHIO.

Atwater Centre, Cong. ch., M. H. H.
 Berea, 1st Cong. ch., toward sup-
 port of Rev. W. E. Fay, 5 00
 Bluescreek, Cong. ch. 1 75
 Cincinnati, Vine-st. Cong. ch., 10;
 Mrs. Esther Jenkins, 5, 15 00
 Claridon, Cong. ch. 17 00
 Clarksfield, Cong. ch. 5 00
 Cleveland, Euclid-ave. Cong. ch.,
 toward support of Rev. H. B.
 Newell and family, 130; Union

Cong. ch., 5.35; Mr. and Mrs. W.
 A. Hillis, 20; Rev. H. A. Schauf-
 fler, D.D., 20; Mary L. Fowler, 5, 180 35
 Columbus, Benjamin Talbot, 1 00
 Conneaut, Mrs. Grace Hayne, 3 50
 Delaware, a deceased Friend, 2,000 00
 Elyria, H. M. Metcalf, 2 00
 Fitchville, 1st Cong. ch. 3 65
 Gomer, William J. Williams, 4 00
 Kinsman, 1st Cong. and Pres. ch. 25 00
 Madison, Central Cong. ch. 3 91
 Mansfield, Mayflower Memorial ch. 7 06
 Marietta, 1st Cong. ch., Member, for
 native preacher, Madura, 30 00
 Marysville, Cong. ch. 9 85
 New London, Cong. ch. 8 84
 Norwalk, Cong. ch. 13 40
 Oak Hill, Cong. ch. 2 17
 Oberlin, 1st Cong. ch., 61.22; 2d
 Cong. ch., 46.27, 107 49
 Ravenna, Rev. and Mrs. F. W.
 Davis, 10 00
 Richfield, Cong. ch. 5 83
 Ruggles, Cong. ch. 47 00
 Saybrook, Friend, 4 00
 Steubenville, 1st Cong. ch., Rev.
 Charles C. Merrill, 5 00
 Strongsville, 1st Cong. ch. 4 00
 Sylvania, Cong. ch. 4 00
 Tallmadge, Cong. ch., Mrs. W.
 Sperry, 5; do., Friends, 2; do.,
 add'l, 1, 8 00
 Toledo, Washington-st. Cong. ch. 10 00
 Troy, Walter C. Thomas, for For-
 ward Movement, 50
 West Andover, Cong. ch. 5 20
 Weymouth, Cong. ch. 3 00
 York, Cong. ch. 6 80 — 2,564 28

ILLINOIS.

Alto Pass, Cong. ch. 8 00
 Amboy, Cong. ch. 16 31
 Batavia, 1st Cong. ch., add'l, 5 00
 Belvidere, Julia S. Morrill, 20 00
 Byron, Cong. ch., of which 5 Rev.
 A. C. Moses, 19 00
 Champaign, Friend, 5 00
 Chebanse, Cong. ch. 6 36
 Chesterfield, Fred. Duckles, 1 00
 Chicago, South Cong. ch., 743.81;
 N. E. ch., 105.40; do., Friend, 25;
 Leavitt-st. Cong. ch., add'l,
 Friend, 20; Union Park Cong. ch.
 15.75; Sedgwick-st. Cong. ch., 10;
 Douglas Park Cong. ch., 2; Stu-
 dents, Chicago Theol. Sem., to-
 ward support of Rev. C. N.
 Ransom, 25.50; Mary, of which
 50 to const. REV. JOHN E. EVER-
 ETT, KIOWA, KANSAS, H. M.,
 100; Rev. A. R. Thain, 25; Rev.
 Henry Willard, 20; Corporate
 Member, 20; F. H. Tuthill, 5;
 Friend, 5; Thanksgiving, 5, 1,130 46
 Creston, Cong. ch. 8 99
 Crystal Lake, Cong. ch. 10 50
 Danville, Mrs. A. M. Swan, 5 00
 Decatur, 1st Cong. ch. 16 00
 Earlville, Cong. ch. 30 00
 Emington, Cong. ch. 3 15
 Evanston, 1st Cong. ch., add'l, 25 00
 Farmington, Mrs. S. B. Newell, 5 00
 Galesburg, East Main-st. Cong. ch.,
 Member, 5 00
 Glencoe, Cong. ch. 52 46
 Godfrey, Cong. ch. 24 46
 Illini, Cong. ch. 7 65
 Jacksonville, James M. Longley,
 La Harpe, Cong. ch., Woman's
 Miss. Soc. 1 00
 Loda, C. F. Hewins, 5 00
 Lyndon, Friend of Missions, 25 00
 Lyonsville, Cong. ch. 11 60
 Marseilles, J. Q. Adams, 25 00
 Morris, 1st Cong. ch. 7 00
 Oak Park, 2d Cong. ch., 22.50;
 Mr. and Mrs. Herbert J. Hum-
 phrey, 3, 25 50

Payson, Cong. ch.	34 14
Princeton, Friends,	1 00
Quincy, Almira D. Duncan,	1 00
Ravenswood, 1st Cong. ch.	10 00
Rockford, Thomas D. Robertson,	
50; S. E. Herrick, £	55 00
Roseville, Cong. ch., 11.13; Mr. and	
Mrs. L. C. Axtell, 402.72,	463 85
Sheffield, Cong. ch.	71 77
Wheaton, Rev. J. D. Wyckoff, a	
Thank Offering,	10 00
Winnebago, Cong. ch.	6 20
Winnetka, Rev. Quincy L. Dowd,	2 00
—, Friend,	1,875 00—4,040 41

Legacies. — Griggsville, E. Busier,	
by Thomas Turnbull, Ex'r,	100 00
	4,140 41

MICHIGAN.

Ada, 1st Cong. ch., of which 2.15 by	
Ladies' Miss. Soc., 6.15; 2d Cong.	
ch., 4,	10 15
Allendale, Cong. ch.	4 00
Almont, Cong. ch.	5 68
Alpena, 1st Cong. ch.	39 00
Alpine Centre, Cong. ch.	1 00
Ann Arbor, 1st Cong. ch., 44;	
Friend, 1,	45 00
Armada, Cong. ch.	9 25
Bensonia, 1st Cong. ch.	45 00
Big Rapids, Cong. ch., Miss. Soc.	2 35
Cannon, Cong. ch.	7 00
Cannonsburg, Cong. ch.	3 67
Columbus, Rev. W. I. Hunt,	22 43
Covert, Mabel W. Barrett,	1 00
East Paris, Cong. ch.	3 52
Eaton Rapids, 1st Cong. ch.	35 00
Fayette, Cong. ch.	1 50
Fisher's Station, Cong. ch.	1 00
Freeport, Cong. ch.	1 00
Garden and Vans Harbor, Cong. ch.	2 50
Grand Rapids, 1st Cong. ch., 30.33;	
Barker Memorial Cong. ch., 90c;	
Mrs. E. O. Eaton, 1,	61 23
Hersey, Cong. ch.	2 00
Howard City, Cong. ch.	1 00
Lake Linden, Cong. ch.	63 00
Lake Odessa, Cong. ch.	5 00
Lansing, Plymouth ch., of which	
Mrs. W. H. Allworth 3, and Rev.	
William Ewing 2,	20 00
Leroy, Cong. ch.	1 00
Lowell, 1st Cong. ch.	6 75
Ludington, 1st Cong. ch.	56 00
Marquette, Jessie M. Smith,	20 00
Middleville, Cong. ch.	4 25
Noble, Mrs. H. Bogardus,	2 00
Owosso, Cong. ch.	25 65
Plainfield, Cong. ch.	1 00
Richland, E. R. Miller,	10 00
Rockford, Cong. ch.	75
Sand Lake, Cong. ch.	1 00
Saugatuck, Cong. ch.	6 25
Somerset, Cong. ch.	5 50—517 43

WISCONSIN.

Appleton, Ellen T. Butler,	5 00
Beloit, 1st Cong. ch., Friends, 15;	
Rev. Homer W. Carter, 10,	25 00
Brodhead, Cong. ch.	1 26
Cambria, Cong. ch.	75
Coloma Corners, Cong. ch.	2 30
Dodgeville, Plymouth Cong. ch.	4 45
Eau Claire, 1st Cong. ch.	73 05
Fontana, Mary D. Reid,	20 00
Hayward, Cong. ch.	43 00
Kenosha, Dr. T. Gillespie,	10 00
Madison, 1st Cong. ch.	35 00
Menasha, Cong. ch., 25; E. D.	
Smith, 250,	275 00
Merrill, Scandinavian Cong. ch.	6 52
Milwaukee, Grand-ave. Cong. ch.	64 94
Pewaukee, Cong. ch.	22 00
Racine, Welsh Cong. ch.	16 00

Randolph, Cong. ch.	70
Sharon, Cong. ch.	1 00
Sun Prairie, Cong. ch.	14 00
Trevor, Liberty Cong. ch.	14 00
Waukesha, John McVicar,	5 00
Wauwatosa, 1st Cong. ch.	15 00—633 97

Legacies. — Mrs. Ellen B. French,	
by A. P. Waterman, Ex'r, add'l,	1,000 00
	1,663 97

IOWA.

Agency, Cong. ch.	1 00
Allison, Cong. ch.	13 30
Bassett, Cong. ch.	1 40
Bear Grove, Cong. ch.	15 00
Chester Centre, Cong. ch.	5 00
Church, Rev. Andrew Kern,	2 00
Clear Lake, Pioneer Cong. ch.	5 00
Clinton, Cong. ch.	40 00
Columbus City, Rev. Lloyd Wil-	
liams,	5 00
Corning, Cong. ch.	7 50
Danville, Cong. ch.	32 00
Davenport, C. H. Kent, 10; A. G.	
Bush, 3,	13 00
Des Moines, M. H. Smith,	20 00
Denmark, Cong. ch.	33 24
Dubuque, 1st Cong. ch., of which 5	
from Spes, 35; Summit Cong. ch.,	
7.17,	42 17
Durango, Cong. ch.	4 05
East Des Moines, Pilgrim Cong. ch.	7 00
Farmhamville, Cong. ch., 16.50; ch.	
at Elsbury schoolhouse, 1.00,	18 10
Fonda, Friend,	1 00
Glenwood, Cong. ch.	42 90
Gospel Ridge, Cong. ch.	1 00
Gowrie, Cong. ch.	6 15
Grinnell, Cong. ch., 78.26; H. K.	
Edson, 5; Mrs. H. K. Edson, 5;	
F., 2,	90 26
Humboldt, Cong. ch.	30 13
Independence, Cong. ch.	12 50
Ionia, Cong. ch.	10 28
Iowa Falls, Cong. ch.	15 00
Lake City, Mrs. R. L. McCord, 50;	
Mrs. R. B. Larkin, 1,	51 00
Mitchellville, Cong. ch.	5 00
Monticello, Cong. ch.	28 69
Montour, R. M. Tenney,	50 00
Muscatine, 1st Cong. ch.	88 14
Nashua, 1st Cong. ch.	28 00
Oak Grove, Cong. ch.	3 25
Oak Ridge, Cong. ch.	1 00
Old Man's Creek, Welsh Cong. ch.	18 85
Ottumwa, 1st Cong. ch.	14 21
Primghar, Cong. ch.,	18 00
Quasqueton, Mrs. D. L. Woodruff,	5 00
Sheldon, Cong. ch.	33 42
Silver Creek, Cong. ch.	11 35
Sioux Rapids, Cong. ch.	5 80
Traer, Cong. ch., 60.80; Friend, 10,	60 80
Vancleve, Cong. ch.	7 20
Wales, Gomer Cong. ch.	3 00
Wachta, Cong. ch.	9 20
Waucoma, Cong. ch.	16 30
Weaver, Cong. ch.	16 19
Winthrop, Cong. ch.	2 00
Wittsburg, Cong. ch.	13 20—903 50

MINNESOTA.

Ada, Cong. ch.	19 40
Ash Creek, Cong. ch.	2 00
Barnesville, Cong. ch.	13 21
Claremont, Cong. ch.	5 00
Detroit, Mrs. J. K. West,	10 00
Dodge Centre, Cong. ch.	5 00
Duluth, Rev. C. H. Patton,	10 00
Elk River, Union ch.	6 13
Ellsworth, Cong. ch.	5 50
Faribault, Cong. ch., 66; A. B.	
Hills, 5,	71 00
Freedom, Cong. ch.	5 00
Hutchinson, Cong. ch.	4 00
Kanabazi, Cong. ch.	3 30
Lake City, Salem Swedish Cong. ch.	1 75

Minneapolis, Plymouth Cong. ch.,	
158.00; Vine Cong. ch., 18; Rev.	
I. M. Channon, from supply of	
pulpit, 30; Nellie H. Lyman, 4;	
Mrs. L. G. Johnson, 5,	236 00
Morristown, Woman's Miss. Soc.	3 00
Northfield, Faculty and Students of	
Carlton College, toward support	
Rev. H. K. Wingate,	30 00
St. Paul, Mrs. M. W. L.,	5 00
Sauk Centre, Rev. A. J. Pike,	2 00
Stillwater, Grace ch.	5 00
Wadena, Cong. ch.	14 00
Waseca, Cong. ch.	8 80
Washington Co., Friend,	30 00
Winona, William H. Laird,	100 00—595 09

KANSAS.

Alma, Cong. ch.	16 08
Atchison, 1st Cong. ch., Woman's	
Miss. Soc. and Friends,	12 00
Athol, Cong. ch.	3 20
Chapman, Cong. ch.	5 02
Comet, Cong. ch.	2 70
Cora, Cong. ch.	9 00
Diamond Springs, Cong. ch.	7 00
Ford, Cong. ch.	3 35
Herndon, Cong. ch.	1 00
Lawrence, Plymouth Cong. ch.	60 40
Leavenworth, Cong. ch., Friend,	100 00
Logan, Cong. ch.	1 00
Maple Hill, Cong. ch.	5 17
Muscatoh, Cong. ch., Rev. H. L.	
Marsh,	5 00
Partridge, Cong. ch.	5 50
Russell, Cong. ch.	12 00
St. Mary's, Cong. ch.	4 83
Tonganoxie, Rev. and Mrs. A. L.	
Goudy,	3 00
Topeka, 1st Cong. ch., A. J. King,	10 00
Twelve Mile, Cong. ch.	6 00
Wabauensee, 1st Church of Christ,	7 50
Wakefield, Friend,	25 00
Wellsville, Cong. ch.	6 26
White Cloud, 1st Cong. ch.	4 50—315 51

NEBRASKA.

Arberville, Cong. ch.	3 45
Ashland, 1st Cong. ch.	20 57
Aten, Cong. ch.	2 00
Aurora, Rev. W. H. Hopkins,	5 00
Brunswick, Cong. ch.	1 45
Clay Center, Cong. ch.	7 10
Creighton, Cong. ch.	10 00
Crete, Cong. ch., for Bulgaria,	5 03
Curtis, Rev. C. W. Preston,	7 00
De Witt, Cong. ch.	3 05
Dunbar, Friend,	40 00
Eagle, Cong. ch.	5 00
Farmham, Cong. ch.	6 01
Genoa, Cong. ch.	10 15
Grafton, Cong. ch.	3 70
Holdrege, Cong. ch.	2 50
Irrington, Cong. ch.	11 00
Jamestown, G. P. Davis,	5 00
Kilpatrick, Cong. ch.	5 00
Lincoln, 1st Cong. ch.	12 75
Long Pine, 1st Cong. ch.	8 60
Plymouth, Cong. ch.	1 40
Shickley, O. M. Price,	6 00
Silver Creek, Cong. ch.	6 50
Willowdale, Cong. ch.	1 85
York, Cong. ch.	37 91—228 02

CALIFORNIA.

Alameda, 1st Cong. ch.	25 00
Avalon, Cong. ch.	5 00
Berkeley 1st Cong. ch.	241 40
Black Diamond, Cong. ch.	5 00
Claremont, S. M. Cook,	25 00
Crocket, Cong. ch.	1 75
Florida, Mary C. Whitman,	5 00
Helix, Spring Valley Cong. ch.	6 00
Jamul, Cong. ch.	4 00
Norwalk, Bethany Cong. ch.	8 60

Oakland, 1st Cong. ch., 109; Pilgrim	
Cong. ch., 66.50; Plymouth-ave.	
Cong. ch., 10.46; Chas. S. Nash, 5	191 11
Ontario Cong. ch.	87 00
Pacific Grove, Mayflower Cong. ch.	10 00
Palermo, Cong. ch.	3 00
Pasadena, Lake-ave. Cong. ch.	33 00
Pescadero, Cong. ch.	2 00
Petaluma, Cong. ch.	7 50
Pomona, Pilgrim Cong. ch.	165 60
Redwood City, Cong. ch., 10.20;	
do., Ladies Aid, 5; do., Wood-	
side Branch, 1.50,	16 70
San Diego, Susan E. Thatcher,	5 00
San Francisco, Plymouth Cong.	
ch., 50.50; Edward Coleman,	
100; Rev. William Rader, 10;	
Young Man, 2.50,	172 00
San Mateo, Cong. ch.	25 00
Saratoga, Cong. ch.	15 15—1,069 81

OREGON.

Corvallis, Cong. ch.,	2 50
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COLORADO.

Colorado Springs, 1st Cong. ch.	
Member, 250; Friend, 1,	251 00
Crested Butte, Union Cong. ch.	30 00
Harman, Cong. ch.	8 61
White Water, Union Cong. ch.	2 31—291 92

WASHINGTON.

Alderton, Cong. ch.	1 60
Colville, Cong. ch.	3 55
Dayton, Rev. M. B. Morris,	5 00
Eatonville, Cong. ch.	3 60
McMillin, Cong. ch.	1 35
Orting, Cong. ch.	2 05
Pleasant Prairie, 1st Cong. ch.	5 60—22 75

NORTH DAKOTA.

Antelope, Cong. ch.	2 90
Dwight, Cong. ch.	13 00
Spiritwood, Cong. ch.	1 00—16 90

SOUTH DAKOTA.

Beresford, Cong. ch.	17 50
Myron, Cong. ch.	3 85
South Shore, Cong. ch.,	5 00
Vermilion, J. E. Todd,	25 00
Webster, Anna J. Dickinson,	1 00—52 15

IDAHO.

Challis, Mrs. L. H. Johnston,	25
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UTAH.

Park City, 1st Cong. ch.,	12 60
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ARIZONA.

Prescott, 1st Cong. ch., 10.30;	
Y. P. S. C. E. for school, Foo-	
chow, 10,	20 30

OKLAHOMA.

Camp Russell, Cong. ch.	50
Cimarron, Cong. ch.	50
North Enid, 1st Cong. ch.	1 00
Orlando, B. H. Campbell,	1 00
Springdale, Cong. ch.	1 50—4 50

DOMINION OF CANADA.

MONTREAL.—Abner Kingman,	
1,000; Reader of <i>Herald</i> , 3,	1,003 00

FOREIGN LANDS AND MISSIONARY STATIONS.

ENGLAND.—Eastbourne, John McLeod,	5 01
HAWAIIAN ISLANDS.—Honolulu, Mr. and Mrs. C. M. Cooke, Thanksgiving for annexation,	500 00
JAPAN.—J. H. P.,	1 00
MEXICO.—Partial, Rev. and Mrs. Otis C. Olds, Thank Offering,	10 00
NORTH CHINA.—Misses H. Grace and E. Gertrude Wyckoff,	15 00
SOUTH AFRICA.—Wellington, Annie Wells,	25 00—551 01

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, Treasurer,	30 00
For several missions in part,	11,611 07
For traveling expenses of missionaries and supplementary appropriations to Aug. 31, 1898,	5,719 20
For allowances of missionaries in this country, outfits, and freight of outgoing missionaries to Aug. 31, 1898,	8,271 67—25,621 94

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	4,775 00
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From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California, Treasurer,	3,965 00
	34,361 94

MISSION SCHOOL ENTERPRISE.

MAINE.—Rockland, Y. P. S. C. E.,	10 00
NEW HAMPSHIRE.—Bennington, Y. P. S. C. E., 5.25; Greenland, Cong. Sab. sch., 14.30; Manchester, 1st Cong. Y. P. S. C. E., 5,	24 00
VERMONT.—Bennington Centre, 1st Cong. Y. P. S. C. E., 20; Brandon, Y. P. S. C. E., 2.50; Johnson, Y. P. S. C. E., 2; Northfield, Y. P. S. C. E., 5; Pleasant Valley, Y. P. S. C. E., 2.50; Westfield, Y. P. S. C. E., 6,	38 00
MASSACHUSETTS.—Amherst, Y. P. S. C. E. of South Cong. ch., 10; Boston, Walnut-ave., Y. P. S. C. E. (Roxbury), 5; do., Elliot, Y. P. S. C. E., for Ceylon, 5; Braintree, Y. P. S. C. E., 6.20; Campello, Cong. Sab. sch., 9.17; Coleraine, Y. P. S. C. E., 5; Dalton, Y. P. S. C. E., 20; Holyoke, 2d Cong. Y. P. S. C. E., 5; Kingston, Mayflower Y. P. S. C. E., 10; Lee, Y. P. S. C. E., 10; Marion, Cong. Sab. sch., 2; Marlboro, Y. P. S. C. E. of Union Cong. ch., 25; Norton, Wheaton Sem., for school at Marathi, 25; Pittsfield, South Cong. Sab. sch., 12.50; Salem, Crombie-st. Y. P. S. C. E., 7; do., Y. P. S. C. E. of South Cong. ch., for Bulgaria, 3; Sharon, Y. P. S. C. E., 10; St. Dennis, Y. P. S. C. E., 7; South Grafton (Fisherville), Union Y. P. S. C. E., 10; Sterling, Y. P. S. C. E., 5; Waltham, Cong. Sab. sch., 10,	206 87
RHODE ISLAND.—Woonsocket, Globe Y. P. S. C. E.,	7 80

CONNECTICUT.—Norwich, 2d Cong. Sab. sch., 11; Salisbury, Y. P. S. C. E., 1; Watertown, Cong. Sab. sch., 15; do., Y. P. S. C. E., 5,	32 00
NEW YORK.—Danby, Cong. Sab. sch., 1.06; Lysander, Junior C. E. S., for India, 10; Saratoga Springs, Y. P. S. C. E., 5; PENNSYLVANIA.—Le Raysville, Junior C. E. S.,	5 00
MISSOURI.—Kansas City, 1st Cong. Y. P. S. C. E.,	3 87
OHIO.—Brownhelm, Cong. Sab. sch., 2.50; Cleveland, Euclid-ave. Y. P. S. C. E., 100; Columbus, Welsh Cong. Sab. sch., Mrs. Williams' class, 5; Newton Falls, Junior C. E. S., 5, and Member, 60c,	113 00
ILLINOIS.—Chicago, South Cong. Sab. sch., 50; do., Fellowship Y. P. S. C. E., 3.50; do., Doremus Y. P. S. C. E., 2; Edelstein, Y. P. S. C. E., 16.48; Sublette, Cong. Sab. sch., 3.85,	75 83
MICHIGAN.—Almont, Y. P. S. C. E., 9.50; Covert, Y. P. S. C. E., 6.40; Detroit, Canfield-ave. Y. P. S. C. E., 8; Perry, Jun. C. E. S., 60c; Pettysville, North Hamburg Y. P. S. C. E., 5; Pittsford, Y. P. S. C. E., 2,	31 50
WISCONSIN.—Dodgeville, Plymouth Cong. Sab. sch., 1.63; Rio, Y. P. S. C. E., 1.13; Iowa.—Clinton, Cong. Sab. sch., 12; Danville, Y. P. S. C. E., 3; Iowa Falls, Y. P. S. C. E., 17.50; do., Cong. Sab. sch., 3.52; Pleasant Prairie, Y. P. S. C. E., 5; Quasqueton, Y. P. S. C. E., 3.20; Trar, Y. P. S. C. E., 5,	49 22
MINNESOTA.—Cannon Falls, Cong. Sab. sch., 5; Minneapolis, Vine Y. P. S. C. E., 3; do., Vine Junior C. E. S., 3; Rochester, Y. P. S. C. E., 2.80; Winona, Scandinavian Y. P. S. C. E., 1,	14 80
KANSAS.—Alma, Cong. Sab. sch., 1.82; Lawrence, Plymouth Cong. Sab. sch., 23.90; White Cloud, Junior C. E. S. of 1st Cong. ch., 50c,	26 27
NEBRASKA.—Brunswick, Y. P. S. C. E., 70c; Long Pine, Y. P. S. C. E., 1; York, Cong. Sab. sch., 3.70,	5 40
CALIFORNIA.—North Berkeley, Kingdom Ext. Soc., 12; Oakland, Plymouth Y. P. S. C. E., 8.40; Redwood City, Cong. Sab. sch., 3, and Y. P. S. C. E., 5; San Jose, Kingdom Ext. Soc., 90.30,	118 70
OREGON.—Hubbard, Cong. ch., 60c;	15 00
SOUTH DAKOTA.—Lake Henry, Y. P. S. C. E.,	5 00
	802 28

MICRONESIAN NAVY.

VERMONT.—Bennington, 2d Cong. Sab. sch., 4; Salisbury, Cong. Sab. sch., 5.55; Shoreham, Cong. Sab. sch., 3.50; Thetford, Cong. sch., 1,	14 05
MASSACHUSETTS.—Boston, Walnut-ave. Cong. Sab. sch. (Roxbury), 10; Cohasset, Cong. Sab. sch., 7.81; Lancaster, Miss Marvin's Sab. sch. class, 1.20; No. Leominster, Junior C. E. Soc., 57 c.,	19 58
NORTH CAROLINA.—Oaks, Cong. Sab. sch. and Junior C. E. Soc., through W. M. U. of N. C.,	2 00
MISSOURI.—New Cambria, Welsh Cong. Sab. sch.,	1 00
OHIO.—Madison, Central Cong. Sab. sch.,	3 56
ILLINOIS.—Chicago, Green-st. Cong. Sab. sch., 10; do., 1st Cong. Sab. sch., 5.14; do., Sedgwick-st. Cong. Sab. sch., 5,	20 14
WISCONSIN.—Antigo, Cong. Sab. sch.,	3 75
KANSAS.—Leavenworth, 1st Cong. Sab. sch.,	10 00
NEBRASKA.—Columbus, Cong. Sab. sch.,	10 00
CALIFORNIA.—Norwalk, Junior C. E. Soc. of Bethany Cong. ch., 1.40; Pasadena, Lake-ave Cong. Sab. sch., 1.50,	2 90
NORTH DAKOTA.—Cando, Cong. Sab. sch.,	1 74
OKLAHOMA.—Wellston, Friends, through Mrs. M. J. Rose,	5 00
	93 72

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—Angola, Y. P. S. C. E., for Lee Fund,	5 00
MISSOURI.—St. Louis, Y. P. S. C. E. of Church of the Redeemer for Bates Fund,	1 00
ILLINOIS.—Abington, Y. P. S. C. E. of 1st Cong. ch., for Larkin Fund, 10; Belvidere, Y. P. S. C. E., for do., 5; Chicago, Y. P. S. C. E. of Waveland-ave. Cong. ch., for do., 5; Danvers, Y. P. S. C. E., for do., 10; Godfrey, do., for do., 5; Providence, do., for do., 10; Roscoe, do., for do., 5; Somonauk, do., for do., 5; Summerdale, do., for do., 10; Toulon, do., for do., 10; Wheaton, do., of 1st Cong. ch., for do., 10;	83 00
MICHIGAN.—Bozwick, Y. P. S. C. E., for Lee Fund, 5; Grand Junction, do., for do., 5; Hudsonville, do., for do., 2; Oakwood, do., for do., 10; Sheridan, do., for do., 4; Union City, do., for do., 5;	31 00
WISCONSIN.—Plymouth, Y. P. S. C. E., for Olds Fund,	5 00
IOWA.—Belle Plaine, Y. P. S. C. E., for White Fund, 10; Cedar Falls, do., for do., 5; Chapin, do., for do., 5; Charles City, do., for do., 20; Creston, do., of 1st Cong. ch., for do., 5; Danville, do., for do., 5; Eldora, do., for do., 15; Iowa City, do., for do., 20; Nora Springs, do., for do., 5; Old Man's Creek, do., for do., 10; Parkersburg, do., for do., 5; Red Oak, do., of 1st Cong. ch., for do., 6.25; Victor, do., for do., 3.30;	114 55
MINNESOTA.—Minneapolis, Y. P. S. C. E. of Pilgrim Cong. ch., for White Fund, 12.50; Morristown, Union do., for do., 4.00; Robbinsdale, do., for do., 5; Wabasha, do., for do., 5; Worthington, do., for do., 2.50;	29 66
KANSAS.—Great Bend, Junior C. E. Soc., for Bates Fund, 10; Hlawatha, Junior C. E. Soc., for do., 12; do., Senior C. E. Soc., for do., 8.61; Stafford, Y.P.S.C.E., for do., 6.25;	36 86
NEBRASKA.—Alma, Y. P. S. C. E., for Bates Fund, 5; Avoca, do., for do., 5; Bladen, do., for do., 5; Fairmont, do., for do., 10; Lincoln, do. of 1st Cong. ch., for do., 25; Ogallala, do., for do., 10; Ravenna, do., for do., 5.50; Rokeby, do., for do., 10;	72 50
COLORADO.—Burdett, Y. P. S. C. E., for Albrecht Fund,	1 25
SOUTH DAKOTA.—Elk Point, Y.P.S.C.E., for Albrecht Fund, 5; Myron, do., for do., 4.31;	9 31
	389 13

CONTRIBUTIONS FOR THE DEBT.

MAINE.—South Berwick, H.,	10 00
VERMONT.—St. Johnsbury, South ch., Friend,	50 00
MASSACHUSETTS.—Andover, Rev. and Mrs. L. S. Crawford, 20; Auburndale, Friend, 1; Boston, 2d ch. (Dorchester), Friend, 16.50; Brockton, Mrs. C. M. Ingram, 1; Chicopee Falls, Mrs. Eliza H. Carter, 25; Lexington, Friend, 5; Millbury, Rev. Geo. P. Eastman, 10; Newton, J. W. Bacon, 5; Salem, Susan S. Driver, 5; Somerville, Miss M. C. Sawyer, 10; South Framingham, Grace ch., C., 25; Springfield, South ch., C. E. Blake, 5; Whitinsville, Est. Wm. H. Whitin, 250; Worcester, Three friends, 15;	390 50
CONNECTICUT.—New Haven, Thos. P. Carleton, 1; Pomfret, Friend, 100; Thompson, Rev. G. H. Cummings, 5;	106 00
NEW YORK.—Troy, Paul Cook,	10 00
NEW JERSEY.—Plainfield, Mary E. Whiton,	5 00
PENNSYLVANIA.—Lancaster, Friend,	6 00
MISSISSIPPI.—Tougaloo, Rev. Frank G. Woodworth, D.D.,	15 00
OHIO.—Painesville, M.,	2 00
ILLINOIS.—Chicago, F., 100; Lombard, Mrs. E. B. Cushing, 5; Oak Park, Rev. A. N. Hitchcock, 50;	155 00

WISCONSIN.—Biramwood, Mr. and Mrs. J. L. Smith,

10 00
708 50

WILLIAM WHITE SMITH FUND.

Income for education of native preachers and teachers in Africa,

1,318 13

MISSION SCHOLARSHIPS.

Income of Norton Hubbard scholarship for Ahmednagar Theol. Seminary, 40; Income of Norman T. Leonard scholarship for student in Eastern Turkey, 55; of the J. S. Judd Doshisha Scholarship Fund; for support of teachers in training pupils for native ministry, 25; of Hugh Miller Scholarship, for Ahmednagar Theol. Seminary, 82.28;

902 28

ATTERBURY FUND.

Income for education of students in Theol. Seminary, Tung-cho,

300 00

HOLLIS MOORE MEMORIAL FUND.

Income for Pasumalai Seminary

300 00

FROM JAFFNA MEDICAL MISSION ENDOWMENT.

For part salary of Dr. and Mrs. T. B. Scott to Dec. 31, 1897 (of which \$62.86 from General Fund),

602 68

FROM WOMAN'S MEDICAL MISSION, JAFFNA.

For balance salary of Dr. Curt to June 30, 1898,

254 32

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Hollis, Letitia M. Adams, for Okayama Orphanage,

5 00

VERMONT.—Dorset, Cong. ch., for work in Austria,

5 00

MASSACHUSETTS.—Boston, Wm. Shaw, for evangelist, North China, 50; do., Miss S. J. Elder, for medical work, care Dr. W. L. Hall, 25; do., collected by Rev. G. H. Galterson, for Pasumalai College, 4; do., A. S. Lovett, for work, care Rev. J. C. Perkins, 40; Chelsea, Mrs. Terzian, for work, care Dr. F. D. Shepard, 25; Gloucester, Hawthorn Inn, for Primer, care Rev. F. M. Price, 10; Hadley, Y.P.S.C.E. of 1st Cong. ch., for work, care Miss H. J. Gilson, 5; Holyoke, Frank Beebe, for pupil, Samokov, 20; Magolia, Cong. ch., for Primer, care Rev. F. M. Price, 168.74; Milton, Miss M. L. Richardson, for work, care Dr. F. C. Wellman, 25; Newton, Friends for catechism, care Rev. F. M. Price, 20; Somerville, Franklin-st. Cong. Sab. sch., for pupil, No. China, 10; South Framingham, Annie C. Tower, for pupil, care Miss M. M. Patrick, 20; Springfield, South Cong. ch. Opportunity Club, for work, care Rev. R. A. Hume, 60; West Medway, 2d Cong. Sab. sch. and others, for pupil, care Miss M. L. Daniels, 10; Winthrop, Union Cong. ch., for Winthrop school, care Rev. E. Fairbank, 30;

522 77

CONNECTICUT.—New London, Mrs. J. N. Harris, 30, and Friends, 12, for Rescue Home, Prague; Somers, C. B. Pease, for work, care Mrs. L. S. Gates, 25; Stratford, Friend, for use of Rev. R. A. Hume, 24; Thomaston, Cong. Sab. sch., for room, Lincoln Hall, Fitchow, 25;

116 00

NEW YORK.—Borodino, Ellen M. Doolittle, for native preacher, care Rev. Geo. L. Williams, 5; New York, DeWitt Mem. ch., Miss Baird, for work in Japan, 5;

10 00

NEW JERSEY.—Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native preacher, care Rev. J. P. Jones, 12.50; Montclair, Y. P. S. C. E. of 1st Cong. ch., for do., 40;

52 50

OHIO.—Cleveland, J. E. Ingersoll, for work, care Rev. F. W. Macallum, 100; Hudson, Alice Lord, for Williams House, 5; Milan, Mrs. L. B. Gaston, for work, care Mrs. M. E. Bissell, 5; Oberlin, Cong. ch. for Anatolia College, 91.98; do. Wm. M. Mead, for Training School, El Paso, 10,	211 98
ILLINOIS.—Chicago, Junior C. E. Soc. of Ewing-st. ch., for school, care Rev. F. E. Jeffrey, 20; Evanston, Friend, for work, care Rev. S. C. Bartlett, 2; Highland Park, Ill. Branch of Woman's Missionary Soc. of United Evan. ch., for pupils, care Mrs. D. M. B. Thom, 60; Wheaton, College Church of Christ, for work in Madura Mission, 49.30,	136 30
MINNESOTA.—Fairbault, Mrs. H. N. Winter, for work, care Rev. L. Bartlett, 5; Minneapolis, Junior C. E. Soc. of Pilgrim Cong. ch., for use of Rev. H. K. Wingate, 2.50; do., do., W. H. Norris, for work, care Rev. H. C. Hazen, 7.50,	15 00
KANSAS.—La Crosse, Jas. H. Little, for work, care Rev. Dwight Goddard,	30 00
NEBRASKA.—Hastings, Cong. ch., Woman's Aid Society, for work, care Rev. Geo. E. Albrecht,	10 00
CALIFORNIA.—Chico, Elizabeth Rogers, for work care Miss C. E. Ely, 45; Oakland, Market-st., Int. Y. P. S. C. E., for Bible reader, North China, 6; San Diego, Y.P.S.C.E. of 1st Cong. ch., for helper, care Rev. R. Winsor, 15; do., Susan E. Thatcher, for work care Rev. C. R. Hager, 20,	86 00
SOUTH DAKOTA.—Mission Hill, Y. P. S. C. E., for pupil, Ahmednagar,	4 00
CHINA.—Tung-cho, No. China College, for preacher at Adams, So. Africa,	6 07
NOVA SCOTIA.—Chester, Miss K. B. Fraser, for use of Mrs. G. C. Raynolds,	50 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	
For work, care the Misses Wyckoff,	13 00
JEANNIE GRACE GREENOUGH CRAWFORD FUND.	
Income for education of girls in Western Turkey Mission schools, care of Rev. L. S. Crawford,	50 00
WILLIAMS AND ANDRUS SCHOLARSHIP.	
Income for pupils at Mardin, East Turkey,	70 89
THORNTON BIGELOW PENFIELD SCHOLARSHIP.	
Income for students in Pasumalai Seminary, India,	25 00
THE DEACON GATES SCHOLARSHIP, MARDIN HIGH SCHOOL, TURKEY.	
For work, care Rev. C. F. Gates,	35 00
TURVANDA TOPALYAN SCHOLARSHIP.	
Income for education of worthy poor village girls,	25 23
GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.	
Income of endowment,	52 50
BENJAMIN SCHNEIDER MEMORIAL FUND.	
Income for training preachers in Central Turkey, care of Rev. A. Fuller, D.D.	00 00
NORTH CHINA COLLEGE ENDOWMENT.	
Income,	508 37

WILLIAMS HOSPITAL ENDOWMENT.

Income,	170 51
C. F. GATES MARDIN HIGH SCHOOL SCHOLARSHIP.	
Income for scholarship in Mardin high school,	50 00
	2,381 12
Donations received in August,	81,003 08
Legacies received in August,	28,130 07
	109,134 35

Total from September 1, 1897, to August 31, 1898: Donations, \$483,988 15; Legacies, \$187,720.11 = \$671,717.26.

JAFNA GENERAL MEDICAL MISSION.

MASSACHUSETTS.—Amesbury, Main-st. Cong. ch., 25; Boston, Mrs. J. D. Bryant, 10; Cambridge, G. L. Faine, 25; Worcester, Central ch., of which 81.98 by Woman's Ass'n, and 21.02 by Y.P.S.C.E., 153,	213 00
CONNECTICUT.—Bridgeport, King's-Highway ch., 16.30; So. Norwalk, Cong. Sab. sch., 2.60,	18 90
NEW YORK.—Brooklyn, Lee-ave ch., 42.60; do. Puritan Y. P. S. C. E., 30; do. Tompkins-ave. branch Sab. sch., 81.01; New York, Pilgrim Sab. sch., 95; do. Mrs. Leberecht's Sab. sch. class, do. 12; do. Friends, by the Misses Leitch, 39.44; do. Mrs. G. L. Squier, 10; Schraon Lake Cong. ch., 5,	315 05
INDIANA.—Dana, Rev. W. T. Reynolds,	25 00
ILLINOIS.—Chicago, A. H. Woolson,	10 00
SCOTLAND.—Edinburgh, through G. C. Maclean,	293 60
	875 55

WOMAN'S MEDICAL MISSION, JAFNA.

VERMONT.—East St. Johnsbury, Mrs. G. W. Patterson,	1 00
MASSACHUSETTS.—Attleboro, Y. P. S. C. E. of 2d ch., 10; do., Mark E. Rowe, 25; Boston, Hope Chapel, 5; do., Hope Sab. sch., 20; Cambridge, Hope Cong. Sab. sch., 12; Worcester, Aux. Union ch., 25,	97 00
CONNECTICUT.—Sound Beach, Pilgrim Sab. sch., 33.41; Wethersfield, Mrs. E. W. Harris, 30,	63.41
NEW YORK.—Johnsonville, Circle, 25; Schenectady, Miss M. Austin, 1,	26 00
PENNSYLVANIA.—Lancaster, Mrs. Catherine C. Evans, 10; Philadelphia, Central Y. P. S. C. E., 10; Ridgeway, Y. P. S. C. E. of 1st Cong. ch., 40; Wilkes Barre, Mem. Pres. ch., Friends, 100; do., Mrs. Richard Sharpe, 100,	200 00
KENTUCKY.—Washington, Geo. Taylor,	5 00
MISSOURI.—Lowry, Mrs. S. W. Sayles,	50
OHIO.—Cleveland, Madison-ave. ch., 33.35; do., Irving-st. ch., 6.00,	39 95
NEBRASKA.—Bladen, Isaac Miller, 100; Brady Island, C. D. Fowles, 25,	125 00
SCOTLAND.—Edinburgh, through G. C. Maclean,	245 35
	863 21
Balance on hand September 1, 1897,	1,571 65
	2,434 86
Less balance salary Dr. Curr, and other expenses,	2,362 03
	72 83

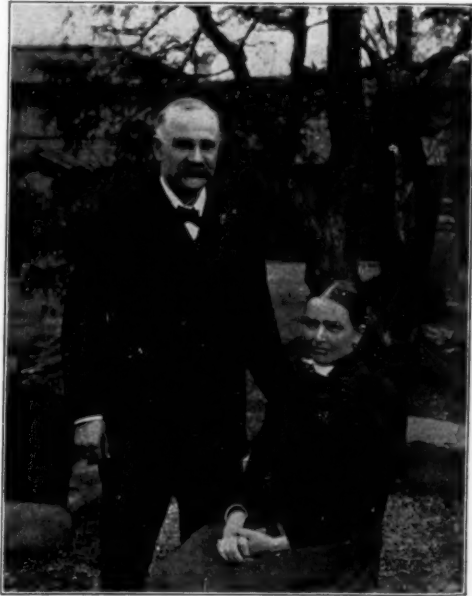
For Young People.

A FINE CHRISTIAN WORK IN TOKYO.

BY REV. J. H. DEFOREST, D.D., SENDAI, JAPAN.

If you should go to the great capital of Japan, Tōkyō, you would see, as you ride over the vast city, the Greek cathedral high up on Suruga Dai, the Catholic cathedral at the other end of the city, spires of smaller Protestant churches here and there, an occasional Christian school, and frequent sign-boards with Chinese characters on them meaning, "Christian Preaching Place." These are some of the signs of missionary activity in Tōkyō. But these are not all. Among the best pieces of missionary work in the whole East is that of Dr. W. N. Whitney, who belongs to no missionary society, but of whom it can be said that Christianity is his whole business and medicine is his means of carrying it on.

When I first became acquainted with him, many years ago, he was the interpreter of the United States Legation, where he served through the terms of several ministers, publishing several works, among which is, "A Dictionary of the Principal Roads, Chief Towns, etc., of Japan." But while carrying on his Legation work he established a Christian hospital near the Legation, in 1886, in memory of his sainted mother. "We endeavor," he says, "to seek the spiritual good of the patients. Many of them have never heard of the true God and of our Saviour Jesus Christ. Not a few have, we thankfully believe, responded to the gospel message and have become true Christians. It seems to us that although



DR. WHITNEY AND WIFE.

there is undoubtedly a high standard of native medical skill in Japan, yet there is just as much need for medical mission work here as in London or New York."

One would think that the Legation and hospital work would be enough for an ordinary man, but Dr. Whitney is a big man and his manifold work corresponds to his size. He felt that he could do more. So, believing that the early Christians of Japan should be rooted and grounded in Bible truths, he started the Scripture Union Readings—a printed schedule of daily readings for the entire year. Strange, is it not, that none of us regular missionaries should have thought of that? Its success is unique, for over 10,000 copies sell annually. Then, in order to make the readings more profitable, he started



DR. WHITNEY'S HOSPITAL AT TOKYO.

a monthly magazine in Japanese, with explanations of the daily lessons and other kindred matter, and this magazine has kept up as high a paid circulation as any other Christian periodical in Japan.

Many times the question came up as to what his life work should be. Legation interpreter is a pretty sure berth, being a permanent appointment, with fair salary and good social position. But, with his medical education, he decided to leave official life and support his family and carry on his work by his medical practice.

It is astonishing how many lines of work a Christian man with organizing power can evolve and carry out. Riding all day in the cars once to Sendai,

he loaded his pockets with tracts and Bibles, and made it a point to see every station master and give him some Christian reading. Then he started the Railroad Mission. Miss Gillett, from England, has come to assist in this branch. One of the pastors of the Presbyterian church has long been the superintendent of this work. Station masters, guards of trains, and other employees are being reached. He has added another Japanese monthly magazine to his work for this class of people, and it costs subscribers only twenty-four cents a year, and there are about six hundred subscribers.

But the Doctor always seems to have room for one more endeavor in his heart. So he started another Christian magazine, this time for the police. I saw a report of this movement the other day which says there are over one



HOSPITAL STAFF, WITH NURSES AND BIBLE WOMEN.

hundred Christian policemen in Tōkyō! A lady missionary who has recently come to Tōkyō was called upon by one of these policemen. She was somewhat alarmed at an official call, lest she should have unwittingly violated some regulation. But her fears vanished when the policeman told her that he, too, was a Christian, and kneeled down with his sword by his side to ask God's protection on that home.

By this time it will not surprise you to know that the Doctor runs a Post and Telegraph Mission also, and all his work goes on in faith that God, who has put these things in his heart, will provide all necessary means. Friends in England and America who have seen his work, or learned about it through friends (for the Doctor is a kind of Quaker), assist to some extent, and

Christian people, regardless of their shade of Christianity, gladly make occasional offerings; yet it pained the Doctor, at the beginning of this year, to have to cut off, from lack of funds, a gift of 1,500 copies of his Scripture Union Readings to the great prisons of Hokkaidō, where a most interesting work of grace has been going on for several years.

This is enough to introduce the man to you who may see this meager sketch. When you come to Tōkyō, be sure and call on Dr. W. N. Whitney, at the Akasaka Hospital. He may not be in, but you could leave your card and any filthy lucre you might have in your pockets.

Dr. Pettie of Japan adds an incident connected with Dr. Whitney's hospital, where about a year ago he met among the patients a sweet little Chinese girl perhaps thirteen years of age. As she understood almost no



STATION MASTERS, CONDUCTORS, AND FRIENDS OF THE RAILROAD MISSION.

Japanese and still less English, it was very difficult for the doctors and nurses to show her all the kind attention they desired to show. One day a missionary, a true-hearted Christian Englishwoman, was sitting by the child's bedside holding her hand and bathing her head. It occurred to the lady to sing to the patient little sufferer one of whose feet had just been amputated. Her first or second venture was "Jesus loves me, this I know." What was her surprise to see the girl start up in bed, express great pleasure and join with her in singing in broken English that old-time children's favorite. On making inquiry of her Chinese friends at the legation, it was learned that she had attended for a short time, some years before, a Christian Sunday school in China, where she had been taught this hymn in English. A more delighted girl it would be difficult to find anywhere.